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ABSTRACT

The study attempts to demonstrate movement in adult learning from particularization to symbolization to internalization (value choice) through use of a Counseling-Learning Model. Adult resistance to learning is dealt with through application of counseling awarenesses to the learning situation. If the adult learner can be freed from threat to self-identify in the learning situation, he can learn with much the same ease with which the child learns. This hypothesis was tested at two five-day Counseling-Learning Institutes, one in the United States and one in Canada. Subjects represented primarily the helping professions. Significance of the study lies in the fact that in a relatively short time (five days) significant change can be achieved in adult values. Further research is needed to determine the permanency of value change thus acquired. (Author)

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A STUDY IN THE APPLICATION OF THE C.A. CURRAN COUNSELING-LEARNING MODEL TO ADULTS

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CHAPTER I

INTRODUCTION

Purpose of the Study

The purpose of this study is to demonstrate the possibility of more effective adult learning through a Counseling-Learning Model developed by C.A. Curran and implemented at various Counseling-Learning Institutes conducted throughout the United States and Canada. The study will attempt to reveal certain stages and functions through which the adult learner proceeds as he moves from a state of non-knowing to one of internalized knowing, utilizing the concepts and skills derived from counseling in the learning relationship.

Statement of the Problem

It is a cliche to say that our age is depersonalized. To deal effectively with this depersonalization in learning and in our personal relationships it is necessary to investigate its source.

Curran has theorized that our modern culture is heir to certain basic attitudes that affect our relating with one another both as persons and in the learning process. This cultural inheritance is unconscious and seems to create four different but related attitudes toward the person himself and his knowing and learning process: 1) the person is dichotomized into intellect on the one side and soma, instincts, and emotions on the other; 2) we tend to operate in a mathematical problem-solving modality whereby everything must be abstractly analyzed before being adopted and trusted; 3) the problem-solving modality has become the method of relating; and 4) the misunderstanding of the methodic doubt to the extent that we supposedly come to know and learn by doubting and questioning.[1]

The source and model of this implicit and unconscious way of thinking can be traced back to the philosophy of Descartes. It has deeply influenced our culture and has had its effect on learning. There is a marked contrast between the enthusiasm with which the child learns and the lack of enthusiasm with which adults learn. It appears that adults often do not get through the learning process without becoming resistant to further learning. It takes only a short time for the school to make negative and boring what is positive and exciting in early learning.

> Many men and women in the present day, though they might subscribe to the notion that "school days are the happiest days of life", still carry some feelings about the school they attended that range from mild dissatisfaction to hatred and loathing.[2]

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[1] Curran, C.A., Counseling-Learning A Whole Person Model for Education. Grune & Stratton: New York and London, 1972, p. 39.

[2] Kidd, J.R., How Adults Learn. Associated Press, New York, 1959, p. 95.

As a result, many adults seem unable to learn or, at least, to feel comfortable when learning, unless it takes place in an atmosphere that is often painful, boring, embarrassing, and generally negative.

> It has frequently been claimed that the worth of learning lies in the transformation of the human personality through stern, disagreeable, painful discipline...Unfortunately, the effect is to cause most normal human beings to recoil in disgust.[1]

Kidd has stated that unlike young people significant problems faced by an adult do not have a "correct" answer in the sense that the answer can be verified to the point that doubt or uncertainty is removed. Most classroom problems for young people have a "correct" answer in the back of the book or elsewhere. The child comes to school to learn what the school is teaching. The adult often brings quite different views to the classroom from those held by the teacher. This may result in conflict and cause painful and generally negative feelings.[2]

The effort of this study is to show that adults can learn with a minimum of resistance when the learning takes place in an atmosphere where the educational process is neither competitive nor selective. Internalized learning, and operational knowing, is seen as taking place in an atmosphere of acceptance and understanding. According to

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[1] Ibid., p. 38.

[2] Ibid.

Curran, the educative process begins with the proposition that persons seem to learn to the degree that they are given a sense of self-worth and are convalidated by the person who is the source and model of their learning, as well as others engaged in the same learning experience.[1]

Hypothesis

As a result of a germination process in the small group sessions of the Counseling-Learning Model, movement from closure (particularization) to openness (symbolization) and finally internalization of learning is facilitated.

Significance of the Study

Until recently, circa 1940, the school's main concern has been with the education of children. Adult learning, as defined above, therefore, was not the central issue in education. However, as we move into a new age where greater knowledge is required by more people for a more purposeful life, adult education has become a central concern. The issue is one of how one adult can teach another with the least resistance to learning, i.e., how a knower can communicate his knowledge to other adults without creating a threat to their self-concept.

This study involves a practical application to adult learning of the Counseling-Learning Model developed by C.A. Curran. The study is significant in that this model has been used for the past three years at Institutes throughout the United States and Canada and it is the first attempt to measure the outcome. The study seems to show that the Counseling-Learning Model in its practical application can overcome resistance to adult learning through an inherent movement from STAGE I through STAGE V.

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[1] Curran, C.A., Counseling-Learning A Whole Person Model for Education. Grune & Stratton: New York and London, 1972, p. 20.

Through preliminary research in foreign languages, from which the Counseling-Learning Model was drawn, Curran has theorized that internalized learning seems to take place in a five stage process. Significant of the five stages of learning is an interrelationship between teacher-knower and student-learners. In this relationship, a counseling dynamic is established that is creative for both the teacher and the learners. Perhaps the clearest way to describe the five stages of the learning process is in the learning of a foreign language, since it was in this area that the research was conducted.[1]

In Stage I, the learner is accepted in his anxiety by the knower as the client is accepted by the counselor in psychological counseling. The knower is both the understanding counselor on whom the learner can depend for knowledge of the foreign language and acceptance in his non-knowing condition, as well as the ideal the learner aspires to internalize through the learning process. This stage is also referred to as the "Embryonic Stage." The initial anxiety of the learner and his need for security can be compared to the security a mother affords her child.[1]

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[1] *Ibid.*, p. 128.

The security and warmth that the teacher-knower gives the learner in Stage I enables him to begin asserting himself in speaking a few short phrases in the foreign language. The learner is then the less anxious and is able to move into Stage II, also referred to as the "Self-Assertion Stage."[2]

Stage III can be considered the "Birth Stage" or "Separate Existence Stage." At this stage in the foreign language learning process, the learner can speak the foreign language and be understood without the assistance of the teacher-knower. He refers to the teacher-knower only when he needs help with a word or phrase. Characteristic of the later part of this stage is the student-learner's resistance to too much help from the teacher-knower after he has acquired some facility in the language. He desires his separateness and struggles for his own identity in the language.[3]

In Stage IV, a crucial transition must take place between the knower and the learner. The relationship between learner and knower changes and this stage is referred to as the "Reversal Stage." Up to this time, the knower-teacher, or teacher-counselor, can easily accept his role as knower in relation to the student-client. An atmosphere of total trust and commitment pervades the relationship and he is completely at ease with him. The student-client also trusts and is at ease with the knower. But at the end of Stage III, the knower-learner relationship gradually begins to change with the learner's struggle for independence.

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[1] Ibid., p. 130.

[2] Ibid., pp. 131-132.

[3] Ibid., pp. 133-134.

Conscious of the learner's struggle for independence, the knower acts cautiously and no longer completely trusts or is at ease with the learner who increasingly resists the expertise of the knower. The relationship is now reversed. If the learner desires to acquire further refinements and subtleties in the foreign language, he must assume the role of the understanding and accepting counselor in relation to the teacher-knower who is now the client. If the now teacher-client does not receive acceptance and understanding from the learner, he tends to withdraw from further giving of his knowledge out of fear of rejection.[1]

In Stage V, the learner is independnt of the knower. Theoretically, the learner knows all that the knower has to teach and is mimetic to him, having internalized creatively what he stands for. In Stage V, the learner has become a knower and can counsel other less advanced learners. In reaching Stage V, the learner has progressed from client-learner to counselor-knower-learner to expert-knower.[1]

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[1] *Ibid.*, p. 134.

Limitations of the Study

1. The study is made of the Counseling-Learning Model over a five-day Institute, rather than, for example, an entire semester. It was conducted, therefore, in a somewhat capsulized form.

2. The study is limited to two Institutes with a population made up predominantly of a professional population. The issue is to what extent such a population represents the learning motivation of the general population.

3. The study is limited to the extent that it does not determine the permanency of the value choice the learners make resulting from the process at the end of five days. A follow-up study would be needed to determine this.

Definition of Terms According to Curran

Adult: Psychologically an adult is a person who has attained a self-concept. The adult differs from the child in the learning process in that the adult, because of his self-concept, tends to be defensive in relation to a threat to his identity. He is thus in a paradox: by defending his self-concept (ego) he defeats new learning; and by giving up his self-concept in order to learn (as with the child) he would seem to lose his identity.

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[1] *Ibid.*, p. 134.

Client-Knower: (teacher) who strives to communicate his knowledge. This is parallel to the client in psychological counseling who, in speaking of his emotional difficulties needs to be understood by the counselor. The difference is that in the teaching-learning relationship, the knower as client is centrally cognitive and only peripherally affective.

Client-Learner: The learner is accepted as a client in Stages I, II, and III in his anxiety about the learning experience. To offset this anxiety on the part of the learner, the knower, trained in the skills of counseling, becomes the counselor.

Convalidation: A mutual relationship in which the persons involved convey to each other a sense of each one's unique worth and dignity. The expression, "consensual validation," from Harry Stack Sullivan, has been combined into the one word, "convalidation."[1]

Counseling-Learning: is a term used to designate a unified concept of the educational process. The terms "counseling" and "learning" are seen as parts of an interrelated process. Therefore, we do not speak of counseling as a process totally separate from learning. The end product of a unified "counseling-learning" process would be an observable operational integration and personal awareness that the learner has about persons, things, and areas of knowledge beyond himself.[1]

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[1] *Ibid.*, p. 2.

Counseling-Learning Model: The process in which the awarenesses derived from counseling are incorporated into the learning situation. Knowledge from counseling-therapy has revealed that the client is often threatened around his particular feelings. Similarly, the learner in Stages I, II, and III parallels this state and is in need of the same sensitive acceptance and understanding as the client in therapy. Therefore, in the first three learning stages, the knower is the counselor. In Stages IV and V, the knower becomes the client and the learners are the counselors.

Counselor: The learner, who struggles to understand the knowledge of the client-knower in Stages IV and V.

Knower: One who is an expert in his particular field of study. In the Counseling-Learning Model, in Stages IV and V, the knower would be the client who is the expert in his area of knowledge and expects understanding from the learners.

Mimetic Relationship: In the learning relationship, an individual learner, or group of learners, strives to know and, therefore to learn, what the teacher knows. This striving constitutes a mimetic bind. In this mimetic sense, the learning relationship is determined by what the knower stands for or represents. It is the learner's awareness of this which brought him to the learning relationship in the first place. In turn, it is the teacher's knowledge in a particular area which validates his position and determines the nature of his mimesis. In this, the learning relationship between teacher and student clearly differs from the relationship of counseling or therapy where the client studies himself through the therapist.[1]

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[1] Ibid., p. 11.

Particularization: The anxious and somewhat narrowed condition in which the client, because of an affective bind, is minimally cognitive. He is seemingly enslaved by his primitive feelings. This condition may be verbalized by the client in a statement such as, "I can't see the forest for the trees."

Symbolization: When the counselor adequately "cognizes" the client's affective communication, the client gives a broader perspective of his situation, i.e., he is given a symbol by the counselor which frees him from his narrowed, particularized state.

Self-Investment: (Internalization). Having had his affect symbolized through the response of the counselor, the client is then freed to make a choice around what he now sees. He may opt to continue his investment in his present value system, or he may decide to change his value system.

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[1] Ibid., p. 101.

Understanding: Rather than being a purely intellectualized process which often involves "figuring out" in the mathematical model, understanding involves the effort of the learner-counselor to enter into the world of the knower-client in order to see his world as he sees it. The issue of agreeing or disagreeing with the knower is not considered to be of importance.

Summary

The goal of this study is to demonstrate that C.A. Curran's Counseling-Learning Model provides a useful new method for coping with adults' resistance to learning.

The familiar issue of depersonalization in our time is one faced by educators and learners. The intent of this study is to show how adults tend to learn more readily in non-competitive, non-selective situations.

Through a germinational process in small group sessions of the Counseling-Learning Model, movement from closure (particularization) to openness (symbolization) and finally internalization of learning is facilitated.

A relatively new emphasis on the need of adult education for a more purposeful life warrants the investigation of all potentially useful learning methods. This study seems to demonstrate that the practical application of the Counseling-Learning Model can be effective in overcoming adult resistance to learning.

CHAPTER II

REVIEW OF THE LITERATURE

Since the central purpose of this paper is to demonstrate how adults can arrive at self-invested, internalized learning through the Counseling-Learning Model, the review of the literature will be primarily concerned with the following areas: 1. The Teacher-Student Relationship. 2. Resistance to Learning. 3. The Goal of Learning. 4. A Counseling Model for Learning. 5. Self-Invested Learning.

The Teacher-Student Relationship

As indicated in the Statement of the Problem, (Chapter I) historically any direct personal relationship between the teacher and student was either considered unimportant for learning, or else was relegated to a separate area called counseling. Bergevin has commented that this kind of depersonalized teacher-student relationship has been followed without much change since antiquity. Simply stated, the teacher taught subjects rather than persons. The teacher who knows tells or shows one who doesn't know. If the learner is smart, it may not take long to teach him; if he is not so smart, the task may have to be repeated. With this idea the learner is "used" to learn the subject. He is a vessel into which certain information is transferred.[1]

Freire addressed himself to the issue of lack of direct personal relationship with the students when he summarized education today as...

> ...an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education in which the scope of the action allowed the students extends only as far as receiving, filing, and storing the deposits.[2]

Historically, counseling and learning were considered as two distinct functions, each with its own purpose, and the two were seldom regarded as integrally related and ancillary to one another. Consequently, the amount of literature concerned with how counseling and learning might be interwoven to provide an effective teacher-student relationship is meager. While educators and psychologists are more and more aware of the significance of a personal relationship in the teaching-learning process, the nature of that relationship is not clearly delineated. B. Othanel Smith seems to substantiate this claim when he stated:

> Our knowledge of the act of teaching as well as that of taking instruction is meager. Neither of these acts has been investigated sufficiently to justify,

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[1] P. Bergevin, A Philosophy For Adult Education. The Seabury Press, New York, 1967, p. 89.

[2] Paulo Freire, Pedagogy of the Oppressed. trans. by Myra Bergman Ramos. (New York: Herder and Herder), 1970, p. 58.

> from a scientific standpoint, fundamental changes in teaching. We have considerable knowledge of how human learning occurs, although much of it comes by extrapolation from studies of animal learning. The amount of adjustment in our current theories of learning which verbal behavior and cognitive processes may require is something about which we can only guess. We do not even know how accurately our learning theory describes what occurs in this act of taking instruction.[1]

Knowles has stated as recently as 1972 that, in searching the literature, he has discovered "that we know a lot more about the learning processes of rats and pigeons than about those of children, and that we know very little about the processes of adults."[2]

Elsewhere Knowles observes that there are still a lot of gaps in our knowledge about the teaching of adults or, to be more specific, about helping them learn: "I am convinced that learning is the product of interaction between an individual and his environment, but I don't think we know very well what the characteristics of an environment are that facilitate or inhibit learning."[3] He then asked the question: "What would --- in Howard McClusky's terms --- an educative community really be like?"[1]

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[1] B. Othanel Smith, "A Concept of Teaching," *Philosophical Essays on Teaching*. Edited by Bertram Bandman and Robert S. Guttchen, J. P. Lippincott Co. Philadelphia. New York. p. 13.

[2] Malcolm S. Knowles, "The Relevance of Research for the Adult Education Teacher/Trainer." "Research in Adult Education." Edited by Griffith, W.S. *Adult Leadership*, Vol. 20, No. 8. February, 1972, pp. 270-272.

[3] *Ibid*.

We see in the above statements of Smith and Knowles the recognition of a missing element in the present teaching-learning relationship, and a need to supply this element. In studies of animal learning, for instance, from which much of human learning theory has been derived, the relationship between the animal and its human teacher is most often secondary to the outcome of learning.

Resistance to Learning

In developing the Counseling-Learning Model, the question of resistance to learning, particularly in adults, had to be investigated. Here again, the literature in this area is meager. While the issue of resistance to learning is as old as education itself, the attempts to deal with it have not been particularly fruitful. As a result of our Kantian cultural heritage, students who "refused" to learn were often considered "bad-willed." This seems to be a somewhat over-simplified response to the issue and, more recently, particularly since Dewey, the efforts to cope with learning resistance have become more sophisticated. Still, M.D. Caplin has stated that the psychology of learning offers little help in this area. "Since resistance is a major problem in learning, one would hope that psychology of learning could provide some leads. But, unfortunately, the field of learning theory has contributed little to the classroom teacher."[1]

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[1] _Ibid_.

Any discussion of the educative process for adults has to start with a basic resistance to change that precipitates conflict, hostility, and anxiety to learning. Adults desire to be secure and to keep things as they are in a changing, moving, developing world creates an ambivalence in them. Some psychological security appears necessary to the full development of the human person. However, when it becomes the most important objective, it can impede learning.[2]

Otto Rank has claimed that students who strongly resist knowledge are those who consistently struggle to maintain their separateness.

> Persons tend to resist change when new ideas conflict with the perceptions they have of themselves and the world in which they live. In an effort to maintain one's self concepts, he ignores various aspects of his experience which conflicts with his concepts and selects perceptions which tends to confirm it. The reactions are neither conscious or deliberate.[3]

What Ranks seems to be describing, is a basically threatening confrontation that takes place in genuine learning. Combs and Snygg concur in this.

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[1] M. D. Caplan, "Resistance to Learning," Peabody Journal of Education, Vol. 47, No. 1, July, 1969, p. 38.

[2] P. Bergevin, A Philosophy for Adult Education. The Seabury Press, New York, 1967, p. 92.

[3] Otto Rank, Will Therapy and Truth and Reality. New York: Alfred A. Knopfs, 1945, p. 153.

Kidd also addressed himself to the basic self-resistance to new knowledge. "The inward struggle, the need to cover up our shortcomings from others, and particularly from ourselves, leads to a defensive behavior which deeply affects our freedom to engage in the adventure of learning."[1]

The implications of change have been recognized as inherent in any concept of learning. This change may mean a rejection or an alteration of previously accepted beliefs or behavior.

> Change, or the idea of change can be frightening---threatening to rob us of safety and legitimacy of our own, often cherished, position, especially since maintaining this position has helped us to survive. When change is advocated or demanded by another person, we feel threatened, defensive, and perhaps rushed. We are then without the freedom and the time to understand and to affirm the new learning as something desirable and as something of our own choosing.[2]

Kidd has stated that the learner defends the self and what he knows by setting up a sort of filtering system by which all new experiences symbolized and organized into some relationship to the self, are ignored because there is no perceived relationship, or are denied organization or given a different meaning because the experience is not consistent with the image of the self.[1]

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[1] J. R. Kidd, How Adults Learn. Associated Press, New York, 1959.

[2] Morimoto Kyo, "Notes on the Context for Learning," Harvard Educational Review. Vol. 43, No. 2, May, 1973.

Browning stated that "knowledge by suffering entereth."[2] We tend to resist knowledge which threatens our stance and demands change. This might be called self-defeat that seems to take place in learning, and especially, adult learning, and has prompted O. Mowrer to make the comment that adults in somewhat of a neurotic way have... "learned how not to learn."[3]

The Goal of Learning

Educators today seem to be searching for a process which produces learning that truly does make a difference in persons. Rogers has stated, in effect, that the knowledge of facts or simply intellectual learning does not constitute education.

> Simple knowledge of facts has its value. To know who won the battle of Poltava, or when the umpteenth opus of Mozart was first performed, may win $64,000 or some other sum for the possessor this inform-

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[1] J. R. Kidd, How Adults Learn. Associated Press, New York, 1959.

[2] Browning, A Vision of Poets. Concluding verse 820.

[3] Orval H. Mowrer, Psychotherapy - Theory and Research. The Ronald Press Company, New York, 1953, p. 147.

> ation, but I believe educators in general are a little embarrassed by the assumption that the acquisition of such knowledge constitutes education.[1]

Freire has commented that education is suffering from "narration sickness" because the teacher, in the role of narrating subject, presents content to students, serving as patient listening objects, with the result that the material learned becomes "lifeless and petrified."[2]

Rogers has spoken rather forcefully about the need to change the goal of education if we are to survive. He has stated that the goal of education must be the "facilitation of change and learning."

> The only man who is educated is the man who has learned how to learn; the man who has learned how to adapt and change; the man who has realized that no knowledge is secure, that only the process of seeking knowledge gives a basis for security. Changingness, a reliance on process rather than static knowledge, is the only thing that makes any sense as a goal for education in the modern world.[3]

Toffler stated that what has happened with subject matter education must now happen with values education. Traditionally, subject matter has been regarded as the end of education. With the ever increasing amount of knowledge, no one can keep pace with it. As a result, the emphasis has been changed from what to learn to how to learn. The shift has been made from content to process. Learning how to learn has become more important than the specific facts and concepts learned.[1]

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[1] Carl R. Rogers, On Becoming A Person, Houghton Mifflin Company, Boston, 1961, p. 281.

[2] Paul Freire, Pedagogy Of The Oppressed, trans. by Myra Bergman Ramos (New York: Herder and Herder), 1970, p. 57.

[3] Carl R. Rogers, Freedom to Learn, Charles E. Merrill Publishing Company, Columbus, Ohio, 1969, p. 104.

De Vries has referred to the educational process itself as one of interaction in contrast to a problem-solving one. "The aim is not to solve problems for people but rather to develop people so that they will be able to solve their own problems. The focus of this education is thus on people rather than on problems.[2]

Rogers decries the fact that the vast majority of our eductors are teaching with a curriculum which produces material that amounts to perplexing and meaningless nonsense syllables. He stresses the need for significant learning which has the quality of personal involvement whereby the whole person is involved in both his feeling and his cognitive aspects in the learning event. Rogers has stated that he believes...

> ...that all teachers and educators prefer to facilitate this experiential and meaningful type of learning, rather than the nonsense syllable type. Yet in

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[1] Alvin Toffler, Learning for Tomorrow - The Role of the Future in Education. Vintage Books. A Division of Random House/New York, 1974, pp. 266-7.

[2] James De Vries, "Toward a More Humanistic View of Development: Adult Education Role, Adult Education Forum." Adult Education - A Journal of Research and Theory in Adult Education, Vol. 23, No. 3, Spring, 1973, pp. 234-242.

> the vast majority of our schools, at all educational levels, we are locked into a traditional approach which makes significant learning improbable if not impossible.[1]

Rogers is quick to point out that it is not because of any inner depravity or bad will that educators continue to follow what appears to be a self-defeating system. Educators simply do not have at their disposal any feasible alternative. For Rogers, there can be no definition of education which does not include the element of meaning. "When learning takes place, the element of meaning to the learner is built into the whole experience."[2]

Counseling-Learning Model

The Counseling-Learning Model involves an educative process that is focused on a delicate relationship between teacher and student with all the complex subtleties this implies, rather than a highly intellectualized process with emphasis on discipline, study habits, memorization, and similar concepts. It is a process which attempts to go beyond the learning of mere facts. It is modeled after a counseling-therapy model which seems to bring about self-invested learning.

The Counseling-Learning Model seems to adhere to the definition of process. "A particular method of doing something, generally involving a number of steps or operations."[1] The Counseling-Learning Model involves a series of stages and functions through which the learner passes as he moves from a state of non-knowing to one of knowing.

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[1] Carl R. Rogers, Freedom to Learn, Charles Merrill Publishing Company, Columbus, Ohio, 1969, p.4.

[2] Ibid.

We mentioned previously, in discussing resistance to learning, that a basic confrontation seems to take place in a person if genuine learning is to occur. This confrontation can threaten the learner to the point where he defeats learning by closing himself off and resisting knowledge and self-awareness that he often needs.

The Counseling-Learning Model has taken into account the confrontation and threat that new knowledge seems to cause in a person. It appears to provide a new design which enables the learner to move toward more meaningful learning and maturity because the learner's self-worth is convalidated by the teacher and he can perceive new knowledge for what it is and not as threatening. "The condition for effective learning is a self that is so constituted, and so self-understood that even changes or a reorganization of that self can be faced without fear or flight."[2] Learning in this model would seem to center around persons deeply engaged with one another in an atmosphere of profound mutual respect.

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[1] Webster's New Twentieth Century of the English Language, Unabridged. (2nd ed.) The World Publishing Company, Cleveland and New York, 1967.

[2] J. R. Kidd, How Adults Learn. Associated Press, New York, 1959, pp. 52-3.

The Counseling-Learning Model has been derived from the counseling-therapy relationship. In this study there has been an attempt to demonstrate its application to education.

An increasing number of schools, universities, industries, and other institutions are finding that clinical psychological counseling is a format through which clients can meet learning needs more effectively.[1]

In management production attempts have been made to help managers become better skilled at helping individuals in communicating more effectively, in counseling, and in dealing with situations involving tension and conflict. Kidd stated that in these studies all the factors mentioned are operating when the task is learning just as when the task is production.[2]

Our age has often been described as depersonalized. We seem to be moving out of this age with a new thrust that gives persons a sense of self-worth and meaning. According to recent literature present educational methods are still influenced to a considerable degree by some basic concepts inherited from the "pure" intellectualism of Descartes and Kant.

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[1] Malcolm S. Knowles, The Modern Practice of Adult Education - Androgogy Versus Pedagogy. Associated Press, New York, 1970, p. 135.

[2] J. R. Kidd, How Adults Learn. Associated Press, New York, 1959.

The Cartesian dichotomy conceived the psyche as highly intellectual and removed from somatic and emotional tones. Although we have discarded this dichotomy for the most part, we seem to be unconsciously influenced by it as Bergevin seems to indicate when he commented that from antiquity, and without much change, the teacher taught subjects rather than persons.[1]

In an effort to emphasize that the educative process is not only an intellectual exercise, Kidd has quoted a well-known psychologist, L.M. Frank, from an address in which he stated:

> The dilemma of education arises from a belief in man as a rational being in whom emotion can be controlled by reason and intelligence. Educational programs shrink from any frank acceptance of the underlying personality makeup and emotional reactions of students as entering into the educational situation because to do so would bring widespread collapse of the whole educational philosophy and undermining of approved pedagogy.[2]

Tranel has made the comment that Cartesian-Kantian view of man has left him with a disunified view of himself, and because of this, counseling has become a matter of interest and concern to the educator. The educator's task becomes more than one of simply giving information to the student. Perhaps his primary concern should be with healing the rift between the psyche and the soma that seems to exist within the student. Tranel has also commented that focusing on intellectual content does not bring about this healing. It appears that the learner is not always in a state of readiness to accept factual knowledge. Counseling skills seem to help create the psychological climate necessary to meet this state of readiness on the part of the learner.[1]

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[1] P. Bergevin, A Philosophy for Adult Education. The Seabury Press, New York, 1967, p. 89.

[2] J. R. Kidd, How Adults Learn. Associated Press, New York, 1959, p. 94.

Knowles has stated the psychological climate for adult learning is very important. It should be a climate which causes adults to feel accepted, respected, and supported, in which there exists a spirit of mutuality where there is freedom of expression without fear of ridicule. A person tends to feel more "adult" in an atmosphere that is friendly and where he is valued as a unique individual.[2]

The Counseling-Learning Model then as seen in the literature is not concerned simply with the intellectual aspects of man, but also with the emotional, instinctive, and somatic aspects. It is concerned with the atmosphere of knowing in open and warm belonging and sharing between teacher-knower and student-learner. To bring about this atmosphere many of the skills of counseling-therapy have been incorporated into the learning process.

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[1] D. D. Tranel, Counseling Concepts Applied to the Process of Education. (Unpublished Ph.D. Dissertation, University of Loyola, Chicago, 1970.). p. 31.

[2] Malcolm S. Knowles, The Modern Practice of Adult Education - Androgogy Versus Pedagogy. Associated Press, New York, 1970, p. 135.

Morimoto has substantiated the need for skills associated with counseling-therapy in the educative process in the following statement:

> The teaching learning process is complex and, to enhance the student's learning, calls for particular skills and understandings on the part of the teacher. Among these are the skill of listening and the understanding of the concept of ambivalence and the experience of change.
>
> Listening is crucial in creating a context for learning. When we speak of the importance of listening to one another, we sometimes overlook the complexity and the discipline involved: listening requires more than a warm and accepting attitude. Concern and caring are indeed important parts of listening: concern for the other's integrity and dignity as an individual, caring for his unique efforts to make meaning and to communicate that meaning. Our concern and caring are affected and influenced by our individual biases and values. It is important, then, that we understand as fully as possible the nature and extent of these influences on our capacity to listen.[1]

The Counseling-Learning Model which has incorporated the counseling-therapy skills is in sharp contrast to the highly intellectualized process of education that our culture seems to have inherited. The Model seems to bring the teacher into an incarnate relationship with the learners.

Kidd has stated that the importance of a whole person relationship between the teacher and student is essential.

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[1] Kyo Morimoto, "Notes on the Context for Learning." Harvard Educational Review, Vol. 45, No. 2, May, 1973.

He commented that the main protagonists in the teaching learning experience are the learner and the teacher. He proposed questions about the learner and teacher to emphasize the need of a relationship. What are the learner's perceptions about the need for change? How deep is his uneasiness, his dissatisfaction with the present, or his desire for the new? What are the inhibitions to learning that he brings, his resistance to change, his refuge in the present?

Like the learner questions can also be asked of the teacher for he brings a great deal more to the transaction than his mastery of the subject matter. Does he have awareness of the continuity, or the interaction involved? Does he look on the encounter with another self, or perceive himself simply as a transmission system for presenting material? Kidd went on to say that perhaps nothing is more demeaning than the self-image a teacher may have of himself as being simply a repository of facts or ideas. The teacher must understand his own needs, his need to control people, his need for affection, or his fear of hostility from the learner. He must be able to accept the learner as a person and not just as a pupil.[1]

What appears to be unique in the Counseling-Learning Model is that in this learning process the counseling skills are not simply used by the teacher-knower in relationship to the student-learner. But the opposite is also true whereby the student-learner exercises these same skills in his learning relationship with the teacher-knower. In this incarnate, mutually redemptive, learning relationship there is no inferior--superior relationship, but a community where knower and learner are of equal value and mutually convalidated by one another.

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[1] J. R. Kidd, How Adults Learn. Associated Press, New York, 1959, pp. 271-2.

As we have mentioned, the Counseling-Learning Model developed by Curran is really unique insomuch as the counseling-therapy skills are used by the student-learner as well as the teacher-knower in the learning relationship. In researching the literature it was found that there appears to be an increasing emphasis placed on the teacher-knower's need to acquire skills that will produce a good rapport between himself and the student-learner in order to produce a more meaningful learning experience. However, there appears to be no significant research, other than that made by Curran, which emphasizes a community learning process in which both teacher-knower and student-learner exercise counseling-therapy skills.

A recent article in Psychology Today on behavioral modification seems to allude to the need for developing skills by the student-learner which enable him to validate the teacher-knower in the learning process. The article described how a teacher took upon himself the task of training an "incorrigible" class to become behavior engineers.

Behavior engineering was described as systematic use of consequences to strengthen or weaken behavior. The students were trained to reward teachers with smiles and comments when he behaved to their liking and to turn away when he treated them harshly. The article disclosed that:

> The revolutionizing thing about this situation is that the behavior techniques are in the hands of the learners and not controlled by the establishment. It was referred to as a kind of Rogerian use of behavior modification. The reinforcements used encouraged the teacher to like the student who gave him a feeling of accomplishment, with the hope that it would lead to a better relationship between them.[1]

It has been previously mentioned (p. 29) that in the Counseling-Learning Model there can develop a community of learning where no one has any special power over another. In fact, there appears to be just the opposite when the knower and learners are seen as having equal value and importance to each other. The classical notion of the teacher being a person who is "sick to teach" might capture how truly handicapped the teacher is when no one cares or is interested in the knowledge he possesses.

Student-learners who are aware of the teacher-knower's need to be understood in what he knows and are willing to enter into an implicit contract to learn what he knows render the teacher-knower an invaluable service. He will then perceive himself not simply a repository of facts or ideas, which in itself can be demeaning, but a person truly in an encounter with other persons in which he can be open to creative fulfillment which could be his greatest need.

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[1] Farnum Gray, Paul S. Graubard & Harry Rosenberg, "Little Brother is Changing You," Psychology Today. March, 1974, pp. 42-46.

Self-Invested Learning

This part of the Review of the Literature is concerned with how the Counseling-Learning Model involves the student-learner as the source and center of learning and how his commitment to the process is the manner by which he becomes self-invested in, or internalizes, what he learns.

The Counseling-Learning Model does not exact an external conformity to the teacher-knower's ideas, or, as Rogers describes, as "nonsense syllables," so as to reproduce knowledge when demanded by competition and testing. There is unquestionably a basic knowledge of facts needed for almost all facets of life. However, the Model is more concerned with the internalization of what is learned.

> Not everything that is taught can or should be expanded into a life value. However, for those values, processes, and motives we do want internalized, how we teach and what we measure should be directly related to internalization. Unfortunately, most of what students are graded for in school is only indirectly related to internalization.[1]

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[1] Alfred S. Alschuler, Diane Tabor, James McIntyre, Teaching Achievement Motivation - Theory and Practice in Psychological Education. Education Ventures, Inc., Middletown, Connecticut, 1970, p. 85.

In the Counseling-Learning Model the student-learner does not simply commit himself to the teacher-knower's ideas but, exercising the skills of counseling-therapy, he abandons himself in faith and trust to the teacher-knower which is necessary to the learning process if self-invested learning is to be achieved.

According to Kidd, "It has been well established that learning a skill happens with greatest effect if the practice of that skill is carried out under actual conditions and in the actual setting."[1] It appears that once the skills of counseling-therapy are adequately learned and exercised in the Counseling-Learning Model a community learning experience seems to take place. In a profound engagement where both teacher-knower and student-learner are mutually validated by one another as having a true sense of worth, self-invested learning seems to come forth.

Invested learning seems to come from persons in profound relationship where there is the warm and deep sense of belonging and sharing with another rather than from books or in response to tests or failing grades. Kidd quoted Goethe to demonstrate how the teacher's relationship with the student truly facilitates learning and invests it with profound personal meaning...

> ...to teach is to love. And in the final analysis, Goethe said, we learn only

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[1] J. R. Kidd, How Adults Learn. Associated Press, New York, 1959, p. 98.

> from those whom we love...My greatest teachers have been lovers. The very interests I have in this world I can trace directly, in almost all cases, to the moments when my teachers with love and reverence spoke to us of some great figure or event...[1]

Perhaps a review of the literature on the subject of this paper would appear incomplete without some reference to B.F. Skinner, particularly since his concept of operant conditioning has had such wide influence, both negative and positive, in educational circles. But because Skinner's view of the nature of man is diametrically opposed to the one taken in this paper and on which the Counseling-Learning Model hinges, he has little to add. While the view of the nature of man postulated by the Counseling-Learning Model is that man is free, Skinner takes the opposite view:

> The hypothesis that man is not free is essential to the application of scientific method to the study of human behavior. The free inner man who is held responsible for the behavior of the external biological organism is only a pre-scientific substitute for the kinds of causes which are discovered in the course of a scientific analysis. All these alternative causes lie outside the individual.[2]

This is not to say, however, that certain forms of behavior modification as adaptations of operant conditioning cannot be applied to the Counseling-Learning Model. As mentioned earlier (p. 30) a variation of behavior modification has been adapted to a more successful teacher-student relationship.

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[1] Ibid., p. 98.

[2] B. F. Skinner, Science and Human Behavior. New York: Macmillan Company, 1953, p. 447.

Summary

The Review of the Literature is centered in five areas: The Teacher-Student Relationship, Resistance to Learning, The Goal of Learning, A Counseling Model for Learning, and Self-Invested Learning.

Counseling and learning have generally been considered two distinct functions, each with its own purpose. The two were seldom regarded as integrally related to one another. Consequently, the amount of literature relating counseling and learning to provide a more effective teacher-student relationship is meager.

Little is known about the teacher-learner relationship. There seems to be more knowledge about the learning processes of animals than those of children and very little about the process of adult learning.

While the issue of resistance to learning is as old as education itself there seems to be little help in this area from the psychology of learning. Persons seem to resist change that would conflict with the perception they have of themselves. In an effort to maintain one's self-concept, a person tends to resist knowledge that conflicts with his concepts and tends to select perceptions that confirm it.

Educators today seem to be searching for a process which produces learning that does make a difference. Learning that is more than simply learning facts. They are seeking a process that has as its goal value learning whereby one invests in what he learns.

The Counseling-Learning Model seems to take into account the confrontation and threat that new knowledge seems to cause in a person. It begins with the proposition that a person learns in proportion to the degree that his sense of self-worth is convalidated by the person whom he sees as the source and model of learning. In the model, teacher and student are deeply engaged with one another in an atmosphere of profound mutual respect.

The Counseling-Learning Model has incorporated the counseling-therapy skills and sharply contrasts the highly intellectualized process of education. In the counseling-learning process there is a community which implies genuine communication, an open trustworthiness, that is essential to one's freedom to his whole self in a group.

Seemingly unique to the Counseling-Learning Model is that, in this process, the counseling skills are not simply employed by the teacher in relationship to the student. But the opposite is also true whereby the student employs these same skills in relationship to the teacher. It appears that once the skills of counseling-therapy are adequately learned and exercised in the Counseling-Learning process a community learning experience takes place. In a profound engagement where both the teacher and student are mutually validated by one another as having a true sense of worth, self-invested learning seems to come forth.

The Counseling-Learning Model involves the student as the center of learning. His commitment to the process is the manner by which he becomes self-invested in, or internalizes, what he learns.

CHAPTER III

METHODS AND PROCEDURES

In this chapter, we will discuss the selection of subjects for this study, and the procedures used in securing and judging the data at the two Counseling-Learning Institutes where the Counseling-Learning Model was employed.

1. Selection of the population - The participants in both institutes numbered approximately seventy-five and came from a wide geographical distribution in the United States and Canada. They represented primarily a distribution in the helping professions, such as, education, counseling, hospital personnel, social work, and chaplaincies. The participants varied from seventeen to sixty years in age. Approximately two or three teenagers were numbered among the participants in each institute. Random samplings consisting of persons representing the helping professions were taken from the entire population attending the institutes. The participants were divided into groups of four by simply numbering themselves from one to eighteen (the total number of the groups of four). Three groups were selected at random from the total number of groups of each institute. Any of the other groups of four had as much chance of being selected for the study as the three groups designated. All of the participants in the random samplings

were over twenty-one years of age.

2. Securing of the data - The samplings in Appendices A and B were tape-recorded in the small groups of four. During the Institute held at Sinsinawa, Wisconsin, the samplings were taken at three different intervals throughout the Institute in an effort to demonstrate movement from particularization to symbolization to self-investment, or internalization over the five days.

The first sampling was done on Monday, the second on Wednesday, and the third on Friday. At the Toronto Institute the samplings were made on Monday and Friday only. Each member of the sampled groups was given five minutes in which to react to the teacher presentation previously given to the entire large group. The other three members of the group, while not necessarily professional counselors, were asked to act as counselors as the client explored his affective and cognitive reaction to the presentation in a whole-person communication. A staff member, trained in the skills of counseling, assisted in the small groups to help the other three participants in the skills of listening and understanding.

According to our hypothesis the learners would be expected to move from particularization to symbolization to self-investment (or internalization) as a result of the understanding of the counselors in the small groups. The graphs and rating charts in the next chapter will indicate to what extent this movement took place.

3. Panel of Judges - Four judges were used to rate the small-group samplings, (Appendix A and B). All four judges were trained in counseling. One held a Ph.D. in counseling, one was a Ph.D. candidate in counseling, and the other two held a Master's Degree in the counseling field.

The judges were mailed the small-group samplings, (Appendix C contains a sample sheet of the statements judged) and were requested to indicate what each statement measured as to particularization, symbolization, and self-investment (or internalization) by encircling numbers one through five, number five indicating the highest number on the scale. They were also instructed that each statement in the samplings may have elements of all three, or one, two or no measurement, and were requested to encircle the number which they felt best indicated the degree to which each statement contained the element of particularization, symbolization, or self-investment. These terms were explained to them as in Chapter I under the Definition of Terms.

Summary

In this chapter we discussed the selection of the population, the securing of the data, and the panel of judges employed to rate the small-group samplings.

Three groups consisting of four persons were selected out of approximately seventy-five participants of each Institute held at Sinsinawa, Wisconsin, and Toronto, Canada. The samplings were tape-recorded and then transcribed for the four judges to rate movement from particularization to symbolization to self-investment, or internalization on a scale from one to five over the five days of the Institutes.

The four judges were trained in counseling. One held a Ph.D. in counseling, one was a Ph.D. candidate in counseling, and the other two held a Master's Degree in the field of counseling.

CHAPTER IV

TREATMENT AND FINDINGS OF DATA

Sinsinawa Institute

Chart (1) shows the scores of three sample groups in a five day Institute where the Counseling-Learning Model was employed. The samplings were taken on Monday, Wednesday, and Friday of that week.

The scores were arrived at by using a five-point rating scale in which five was high and one was low. Four judges were involved in the scoring. Each judge was asked to rate each of the first five Client statements on the basis of particularization, symbolization, and self-investment (internalization). The scores of the four judges for each statement were then added to arrive at a combined score. For example, if Judge #1 gave a score of 16 for the five Client statements for particularization on Monday; Judge #2 gave a score of 22; Judge #3, a score of 11; and Judge #4, a score of 16; then these numbers would add up to 65, representing the combined score for particularization, (e.g., Table 2, Cl. 4, Monday).

In comparing the total scores as shown on the three Tables, one notices an overall decrease in particularization from Monday to Friday, while there is an increase in symbolization and self-investment, or internalization.

This would be the hoped for result of the learning relationship: that as the learner, through having been understood in his world of particulars, is then freed to move toward a broader symbolization, and finally to an investment in what he has learned.

If one looks at the individual Client scores from Monday to Friday, the movement from a decrease in particularization to an increase in symbolization and self-investment does not always hold constant. For example, in Table 2, Client #4, while there is a decrease in particularization from Monday to Friday, there is no increase in self-investment and, in fact, on Wednesday there is a slight decrease. While the movement for some Clients is rather dramatic, for others it is less so.

Toronto Institute

Chart (2) (Toronto Institute) was constructed in the same manner as Chart (1) (Sinsinawa Institute) except that for this Group, the samplings were taken twice (Monday and Friday) during the five-day Institute, instead of three times. A similar movement, i.e., from a decrease in particularization to an increase in symbolization and self-investment, is evident, although not so striking, as in the Sinsinawa Group. This less dramatic movement may be accounted for by the fact that during the Toronto Institute there were fewer Staff people available to assist as facilitators in the small group interaction.

Purpose of Graphing

Graphs 1, 2 and 3 correspond to Chart 1 and graphs 4, 5 and 6 correspond to Chart 2. In constructing the graphs, the scores (Chart 1 and 2) given by the four judges to the first five client statements were divided by four (the number of judges); this dividend was then further divided by five (corresponding to the five-point rating scale). The result was then plotted on the graph. The purpose in using the Graphs, in addition to the Charts, was to provide an additional way of viewing the movement of the groups from particularization to symbolization to self-investment. Consequently, the Graphs show the same results as the Charts, but for purposes of comparison and contrast among the groups, offer a different manner of seeing the group movement.

For a correlation of the scores of the four judges who rated the samplings, see Appendix (D).

SINSINAWA INSTITUTE

Chart 1

P=Particularization
S=Symbolization
IN=Self-Investment (Internalization)

Table 1

	Monday				Wednesday				Friday		
	P	S	IN		P	S	IN		P	S	IN
Cl. #1	50	38	18	Cl. #1	75	64	47	Cl. #1	35	59	60
Cl. #2	70	41	21	Cl. #2	50	67	64	Cl. #2	26	87	81
Cl. #3	78	38	13	Cl. #3	46	52	35	Cl. #3	33	60	42
Cl. #4	49	36	23	Cl. #4	49	51	46	Cl. #4	26	59	52
Total	247	153	75	Total	220	234	192	Total	120	265	235

Table 2

	Monday				Wednesday				Friday		
	P	S	IN		P	S	IN		P	S	IN
Cl. #1	100	24	10	Cl. #1	53	52	31	Cl. #1	21	63	40
Cl. #2	34	55	24	Cl. #2	28	64	30	Cl. #2	39	69	35
Cl. #3	82	39	16	Cl. #3	32	72	28	Cl. #3	21	55	25
Cl. #4	65	43	21	Cl. #4	22	60	20	Cl. #4	28	47	21
Total	281	161	71	Total	135	248	109	Total	108	234	121

Table 3

	Monday				Wednesday				Friday		
	P	S	IN		P	S	IN		P	S	IN
Cl. #1	36	48	20	Cl. #1	50	52	37	Cl. #1	39	68	50
Cl. #2	28	44	10	Cl. #2	29	77	16	Cl. #2	40	58	48
Cl. #3	30	42	18	Cl. #3	31	57	34	Cl. #3	33	84	50
Cl. #4	36	59	25	Cl. #4	22	67	33	Cl. #4	25	69	38
Total	130	193	73	Total	132	253	120	Total	137	279	185

TORONTO INSTITUTE

Chart 2

P=Particularization
S=Symbolization
IN=Self-Investment (Internalization)

Table 1

Monday

	P	S	IN
Cl. #1	41	30	7
Cl. #2	73	23	12
Cl. #3	49	19	15
Cl. #4	59	47	17
Total	222	119	51

Friday

	P	S	IN
Cl. #1	72	44	26
Cl. #2	56	32	20
Cl. #3	38	47	20
Cl. #4	34	50	24
Total	200	173	90

Table 2

Monday

	P	S	IN
Cl. #1	48	29	9
Cl. #2	43	57	24
Cl. #3	59	43	26
Cl. #4	53	46	8
Total	203	175	67

Friday

	P	S	IN
Cl. #1	35	67	27
Cl. #2	23	67	27
Cl. #3	21	81	31
Cl. #4	46	51	22
Total	125	268	100

Table 3

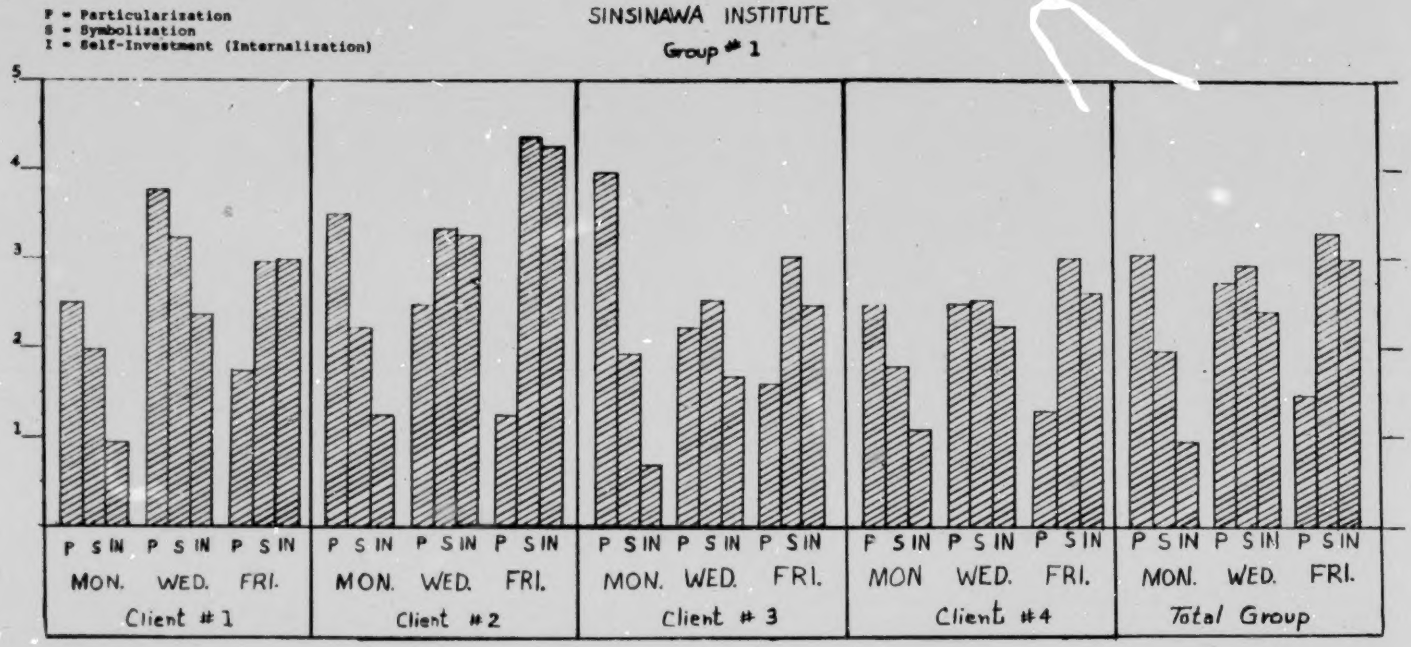
Monday

	P	S	IN
Cl. #1	30	55	11
Cl. #2	44	54	20
Cl. #3	52	38	8
Cl. #4	34	30	9
Total	160	177	48

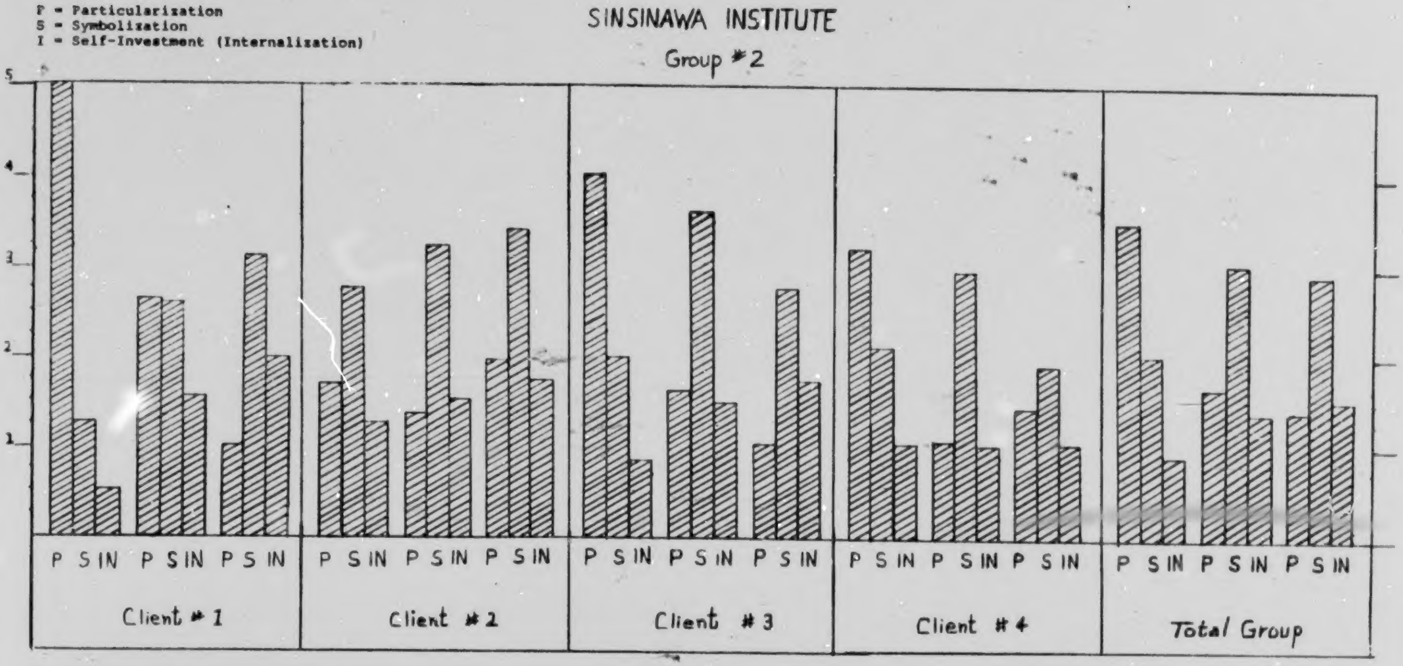
Friday

	P	S	IN
Cl. #1	41	63	40
Cl. #2	24	66	36
Cl. #3	38	79	45
Cl. #4	44	38	29
Total	147	246	150

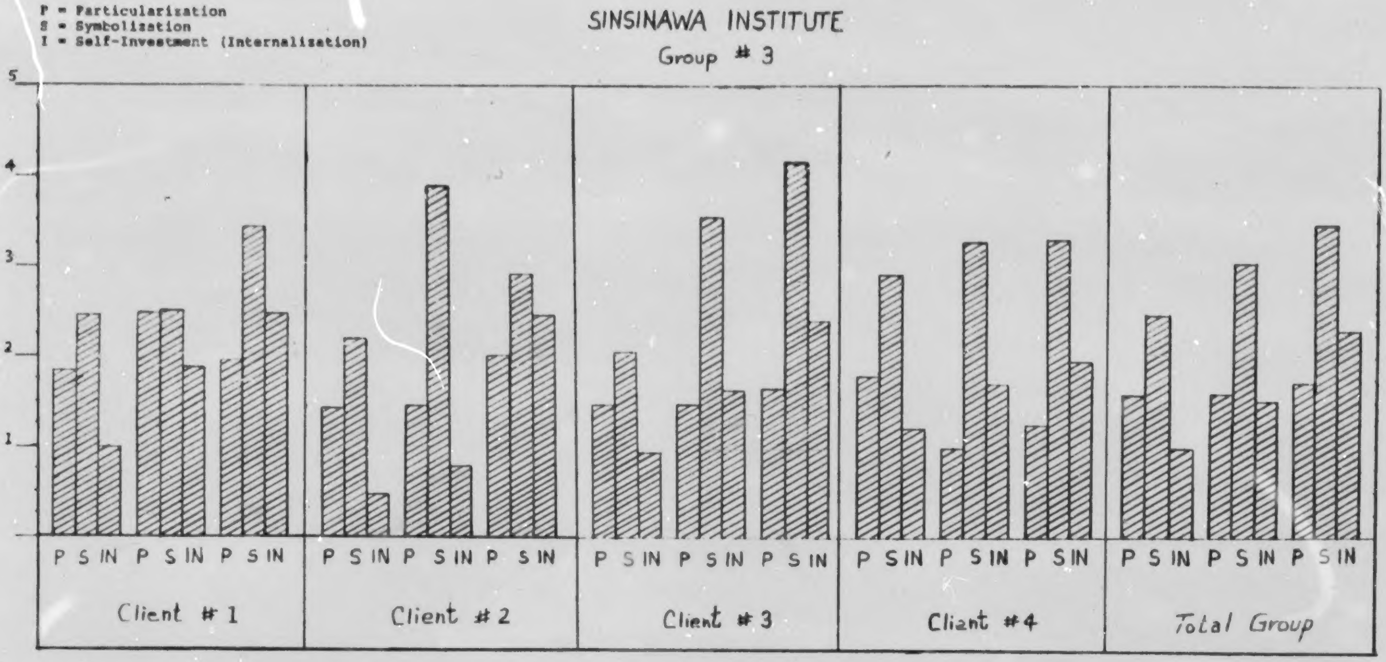
Graph #1


P = Particularization
S = Symbolization
I = Self-Investment (Internalization)
SINSINAWA INSTITUTE
Group #1
5
4
3
2
1
P S IN P S IN P S IN
MON. WED. FRI.
Client #1
Client #2
Client #3
Client #4
Total Group

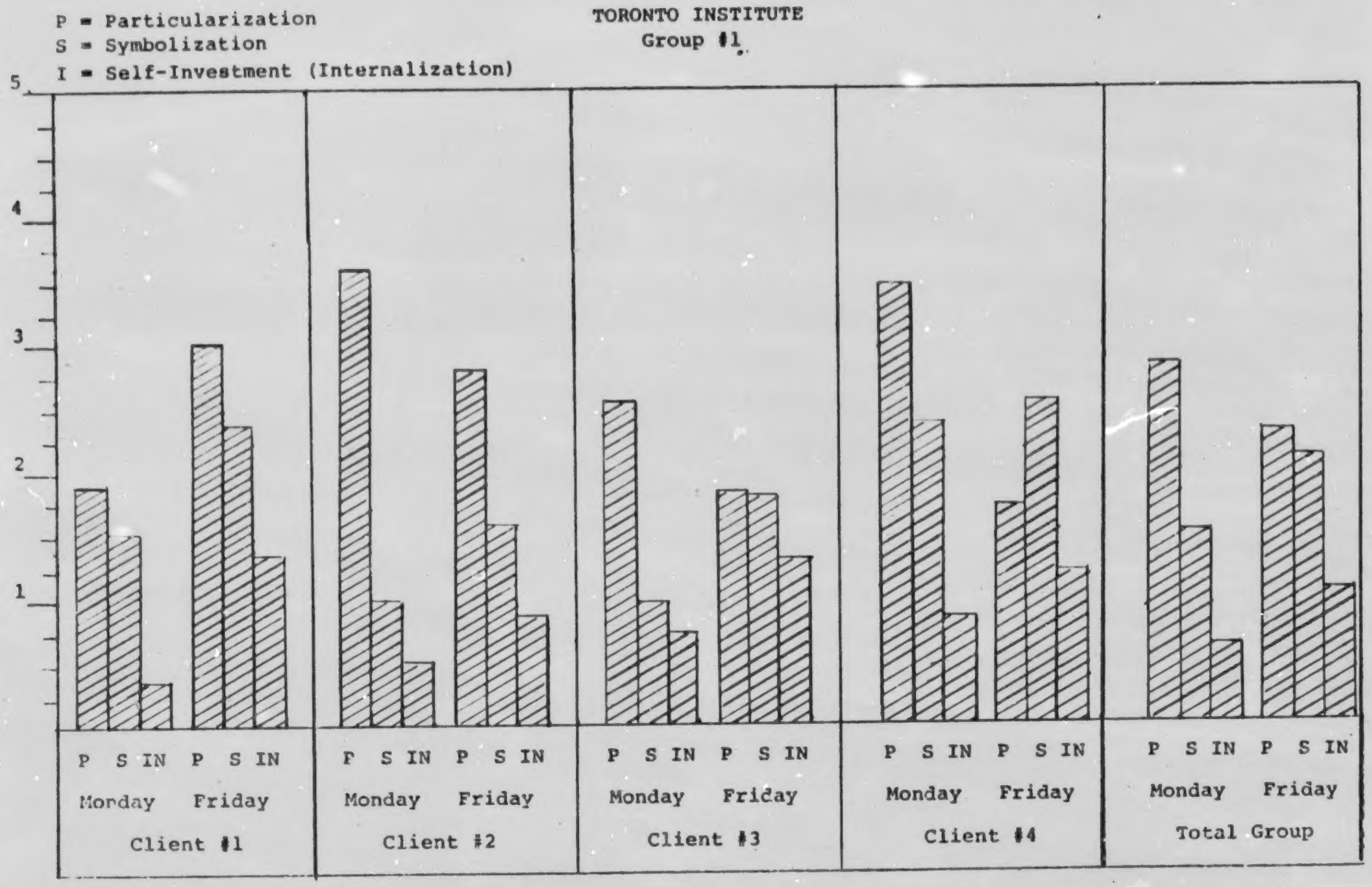
Graph #2


P - Particularization
S - Symbolization
I - Self-Investment (Internalization)
SINSINAWA INSTITUTE
Group #2
5
4
3
2
1
P S IN P S IN P S IN
Client #1
P S IN P S IN P S IN
Client #2
P S IN P S IN P S IN
Client #3
P S IN P S IN P S IN
Client #4
P S IN P S IN P S IN
Total Group

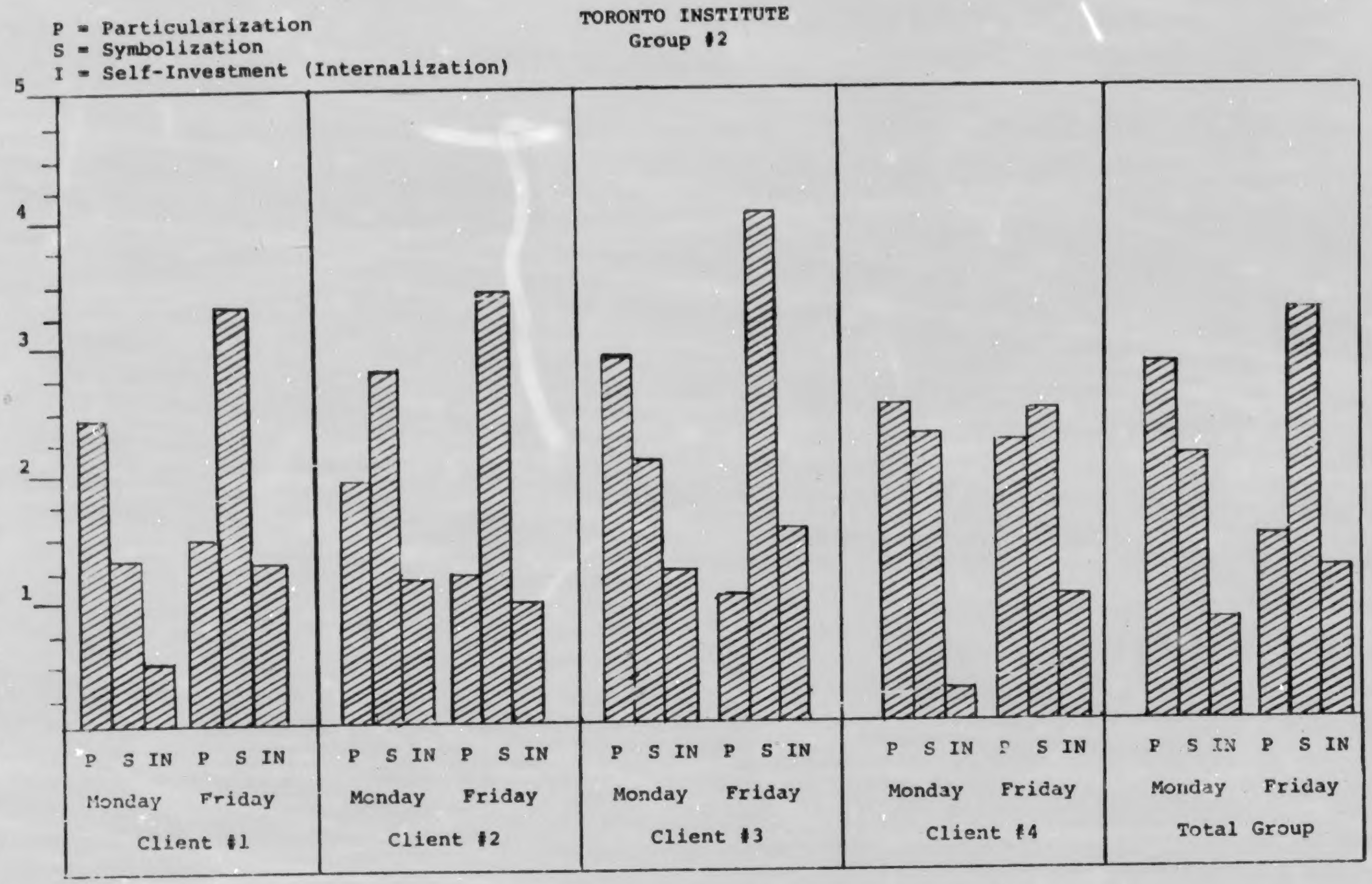
Graph #3


P = Particularization
S = Symbolization
I = Self-Investment (Internalization)
SINSINAWA INSTITUTE
Group # 3
5
4
3
2
1
P S IN P S IN P S IN
Client # 1
P S IN P S IN P S IN
Client # 2
P S IN P S IN P S IN
Client # 3
P S IN P S IN P S IN
Cliant #4
P S IN P S IN P S IN
Total Group

Graph #4


P = Particularization
S = Symbolization
I = Self-Investment (Internalization)
TORONTO INSTITUTE
Group #1
5
4
3
2
1
P S IN P S IN
Monday Friday
Client #1
P S IN P S IN
Monday Friday
Client #2
P S IN P S IN
Monday Friday
Client #3
P S IN P S IN
Monday Friday
Client #4
P S IN P S IN
Monday Friday
Total Group

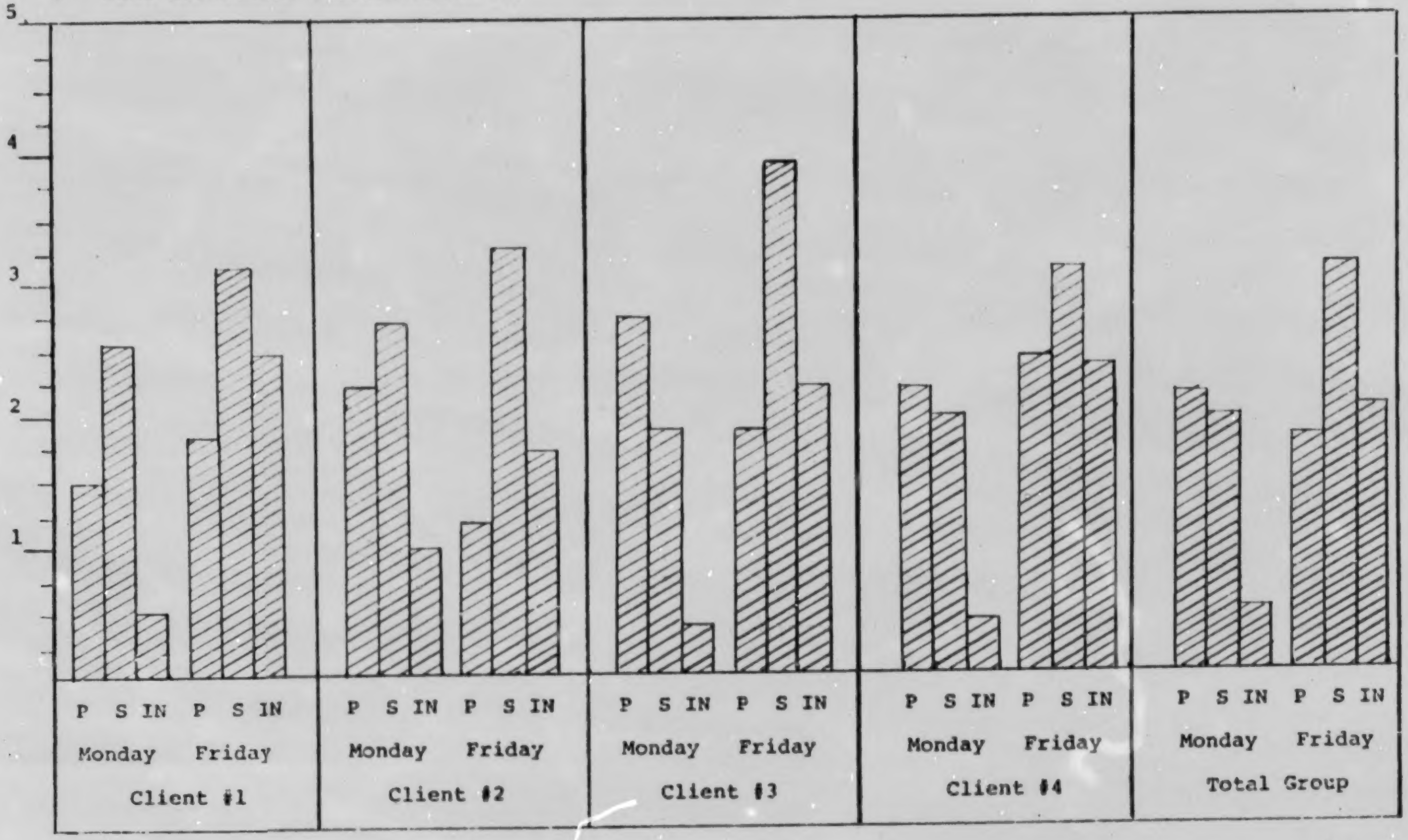
Graph #5


P = Particularization
S = Symbolization
I = Self-Investment (Internalization)
TORONTO INSTITUTE
Group #2
5
4
3
2
1
P S IN P S IN
Monday Friday
Client #1
P S IN P S IN
Monday Friday
Client #2
P S IN P S IN
Monday Friday
Client #3
P S IN P S IN
Monday Friday
Client #4
P S IN P S IN
Monday Friday
Total Group

Graph #6

P = Particularization
S = Symbolization
I = Self-Investment (Internalization)

TORONTO INSTITUTE
Group #3



Summary

In this chapter there was an explanation of how the charts and the graphs were constructed and why graphs were used as well as charts in showing movement from particularization to symbolization to self-investment, or internalization. The correlation of the scores of the four judges were also referred to in Appendix (D).

The Charts and Graphs demonstrate a high level of particularization and a low level of self-investment, or internalization in the initial sampling to less particularization and more self-investment, or internalization, in the final sampling. This is particularly true of the Sinsinawa Institute. The Toronto Institute samplings also demonstrate movement but not as sharply.

CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

This study was conducted to determine what effect the Counseling-Learning Model established by C.A. Curran has on adult learning.

Educators and psychologists are aware that adults are not as open to learning as children. They also agree that a non-threatening psychological climate or atmosphere is necessary for optimal learning to take place on the part of adults. This study seems to indicate that the Counseling-Learning Model enables adult learners to feel less resistant and better able to internalize knowledge through interaction with a skilled understander or "cognizing" person.

In the hypothesis it was stated that as a result of the germination process in the small group sessions of the Counseling-Learning Model movement from closure (particularization) to openness (symbolization) and finally internalization of learning is facilitated. It is clearly indicated on the Charts and Graphs that in the initial small group sessions there was a high level of particularization. In accordance with our hypothesis, movement is shown from an initial high degree of particularization and a low level of self-investment (internalization) on Monday to less particularization and higher self-investment on Friday. This is especially true of the Sinsinawa Institute. The same pattern also holds true for the Toronto Institute although not quite as strikingly. This movement is facilitated through the understanding responses of the counselors in the small groups.

In the small groups it was seen how the client learners were allowed to express themselves either cognitively or affectively (usually more centrally affectively in the beginning, as the study indicates) and as a result of being accepted and understood, were gradually freed from their threat either of new knowledge in the learning experience itself or the person of the teacher-knower, or their own small group.

It appears that the core difficulty in the adult's internalization of learning involves the same psychological subtlety that has been noted in the therapeutic process of counseling. Once the client-learner in the small group was able to express his feelings (particularization) around the presentation and was adequately accepted and understood (symbolized) by the counselors he gained greater recognition of the nature of his feelings around the issues presented. Consequently, he was better able to move toward a conscious choice, or self-investment, of them.

Growth toward a community learning situation in the small groups was also demonstrated. Instead of questioning, doubting, and negation, there was warm acceptance and convalidation, which left the learner free from threat or anxiety in relationship to the counselors. As a result, the client-learner was encouraged in his struggle to unfold his unique understanding of the cognitive presentation of the teacher-knower.

Conclusions

1. The Counseling-Learning Model seems to produce an effective psychological climate or atmosphere for adults to learn.

2. The study shows that at the end of the five day Institutes the participants are less resistant and more open to learning because of greater self-investment (internalization).

3. The study would indicate that adults are better able to internalize meanings and thus acquire values through the skills of listening and understanding.

Implications for Education

Adult education is of main concern to educators today. The reasons for this have been discussed in Chapter I under Significance of the Study. A key issue in adult learning seems to be how one adult can teach another with the least resistance to learning. In the Review of the Literature, Chapter IV, it was pointed out that very little is known about the learning processes of adults. There seems to be a lot of gaps in knowledge about teaching adults or helping them learn. The literature also indicates that while the issue of resistance to learning is as old as education itself, the attempts to deal with it have not been very fruitful. In fact the psychology of learning seems to have accomplished little in the field of learning theory.

The Counseling-Learning Model researched by Charles A. Curran could provide us with some valuable insights into the subtleties of adult learning. It seems to provide the climate to deal directly with conflict adults have in learning in the form of hostility, anger, and anxiety. Since this kind of resistance to adult learning has been somewhat overlooked in present educational methods, the Counseling-Learning Model might help considerably in this area.

As stated in the Introduction (Chapter I) the Counseling-Learning Model was drawn from preliminary research in foreign languages. The research seemed to indicate that learning takes place in a five stage process. It was further stated that significant of the Five Stages of learning is the interrelationship between the teacher-knower and student-learner in a counseling dynamic that is creative both for the teacher and the learners. Essential to adult learning is the critical transition that must take place between the knower and learner in Stage IV. What appears to be unique in the Counseling-Learning Model is that in this learning process the counseling skills are not only employed by the teacher-knower but by the student-learner as well. Therefore, there is set up a relationship where there is no superior or inferior and both are mutually convalidated by one another.

If educators can become familiar with the proposed Five Stages of learning, with particular focus on the crucial transition between Stages III and IV, then interchangeably make use of the counseling skills by teacher and student, perhaps many of the factors which seem to inhibit adults from learning could be eliminated.

Implications for Research

1. Follow-up to determine permanency of values arrived at in the five day Institute.

2. Can the same movement from particularization to symbolization to internalization of knowledge (value choice) be achieved over a longer period of time, say a normal school semester, or is a five-day, capsulized situation requisite to achieve this.

3. Further study on the presence of a trained counselor in the small groups. Could the same results be achieved without such a facilitator.

Summary

A summary was made of what effect the Counseling-Learning Model established by C.A. Curran has on adult learning.

It was stated in the hypotheses that as a result of the germination process in the small groups of the Counseling-Learning Model, movement from closure to openness and finally internalization of learning is facilitated. The Charts and Graphs have clearly indicated this movement.

It was concluded that the Counseling-Learning Model creates a psychological climate for the adult to learn, and that there appears to be less resistance and more openness to learn after the five day Institute. Also, the counseling skills help to internalize meanings and thus acquire values.

The employment of the Counseling-Learning Model could have significant implications for education in breaking down adult resistance to learning. It seems to deal directly with the many subtleties of adult learning.

If educators could acquaint themselves with the Five Stages of learning, with special focus on the crucial transition from Stage III to Stage IV and interchangeably make use of counseling skills by the teacher and student, perhaps many factors which prohibit adult learning could be overcome.

Further research is needed to determine the permanency of values arrived at in five days. There is also a question whether the same movement from particularization to symbolization to self-investment, or internalization, can be achieved over a longer period. A further question as to the value of the facilitator in the small groups could be researched.

Appendix A

SINSINAWA INSTITUTE

Contained in this appendix are samplings from small groups from the Counseling-Learnin[illegible]stitute conducted at Sinsinawa, Wisconsin. The samplings demonstrate how the learner, in the counseling-learning relationship, moves from particularization, to symbolization, to self-investment, or the internalization of learning.

Group #1

Sampling 1 - Monday

In the following samplings, Cl. stands for client and Co. for counselor. It is not regarded as necessary to distinguish which of the three cognitive counselors in the group actually gave the responses, since all were more or less equally adept as counselors.

Client #1

> Statement 1. (Cl. 1): Perhaps my reaction was that I was very much keyed up to find out what was the disturbance or what was the information that caused the trouble. I kept waiting for that to unfold, and it seemed like the whole counseling session was on the process which is really threatening to all the people.

The client is referring to a previous lecture given by the teacher. His statement, "I kept waiting for that to unfold", typifies a high degree of non-involvement. He appears to himself as an outsider looking on.

(Co.): So, then, throughout the whole thing you were disturbed that the problem was never really mentioned.

Statement 2. (Cl. 1): Well, I wouldn't necessarily say I was intrigued by the whole thing. I probably would empathize a little more with it if I felt, yes, we will get this answer. Being an average American, and I consider myself such, I like happy endings to programs. We had a happy ending on the counseling, but we didn't have a happy ending on what was the problem.

(Co.): You wanted to have the problem identified and then solved, or something like that.

Statement 3. (Cl. 1): Well, if not solved, at least to say this is what brought this whole thing about. What was the unknown that brought the session about? I did think we would get a hint of what the unknown was.

In the preceding two client statements, we see him seeking closure. This would be a fairly typical adult reaction to the discomfort of learning.

(Co.): It was a disappointment, then, wasn't it?

Statement 4. (Cl. 1): In a way it was a disappointment, although, I am suspecting that we will get another display somewhere along that line in the next couple of days.

(Co.): It's not that you are never going to find out; your expectations and your intrigue was that you expected a problem and a solution. You were left up in the air.

Statement 5. (Cl. 1): I inherited this because of my dad. He used to say about movies that they sometimes don't finish, they just end and you don't know what the story is at the end of the movie.

(Co.): You felt that it was interesting enough.

Statement 6. (Cl. 1): Oh, yes.

(Co.): You wanted a deeper kind of thing to perceive, or to give you a clue as to what was going on.

Statement 7. (Cl. 1): I would have liked something on the problems and maybe that's typical of our view-points. You like to get to the problem of task oriented people.

(Co.): I think we should say it's something that you are becoming aware of. There was something being said about our own task oriented mess. That we tend to get caught up in the task of problems, and miss people. You are wondering now if that might now have been the issue.

Statement 8. (Cl. 1): That's possible what was in the back of my head at all times. We were learning a little more than I was thinking at the given moment.

The final client statements show some indication of openness. He seems to be arriving at an awareness that perhaps there was some blocking in himself.

Client #2

Statement 1. (Cl. 2): When I think I have done a bang-up job of teaching and someone comes along and throws a question at me that I thought I had made so clear, I may become defensive rather than trying to understand. I think he (the teacher) was terrific the way he was taking what they were saying and say, "this is what you are saying".

(Co.): You were able to empathize with him (the teacher) because you were looking at your own situation and you were perhaps misunderstood by a pupil and yet there were no defenses.

Statement 2. (Cl. 2): Because I find a terrific struggle not to give extra homework or say you will get a test because of something. I think you picked it up very well in the empathy, I can really feel what he was going through. I was trying to listen rather than trying to put on and say, "He should say" - predetermine a response. It was like wow, I've got a long way to go.

(Co.): To you, he did a fantastic job.

Statement 3. (Cl. 2): Yes. For me, it's a struggle and to see it done, in a sense, it's kind of a hopeful thing. He is the expert. I think it can be accomplished by many of us.

> (Co.): Even though, when you said at the start, "I'm going to be a counselor, I'm going to be inside these people", he still showed us a way to apply it in such a way that we could relate to. He accomplished what he set out to do. He understood his people. He brought them into his world.

Even in the first session, we note a greater openness in Cl. 2 than in Cl. 1. Cl. 2, while less resistant, still shows a high degree of particularization in his reaction to the knower's presentation. Also, while he expresses hope, he is also somewhat threatened at the prospect of internalizing and making operational what he had heard. We see this in his second statement.

Client #3

> Statement 1. (Cl. 3): I was especially critical in my own mind as I watched that. I was especially critical of the sister in the habit. She came forth just on thought. This was the way she was reacting to the program. I came in here and when you (referring to another Cl.) gave your reaction, I was reacting to you but in a non-verbal way. I have a great deal of difficulty when someone is saying something to restate it. I think I get what they are saying, but I have a great deal of difficulty putting what I understand into words. If I would understand what you are saying and come back with it, I put a twist on it so that it wouldn't be yours, it would be mine.
>
> (Co.): In looking at the TV program and seeing that sister in habit, she responded in a non-verbal manner and she seemed to be in empathy with the whole thing and understand it.
>
> Statement 2. (Cl. 3): No, not especially. She didn't understand very much. She betrayed what she was when she was making her response and her contribution to the group in the TV program. I have done the same thing in this little group in my reaction to you. The first time I reacted to him by keeping still. I was following what he said. I didn't respond.

(Co.): You felt tuned in to him.

Statement 3. (Cl. 3): Yes, I did understand him. When you (referring to Cl. 2) gave yours and I responded to you, I tried to respond verbally and I threw the whole thing into a tizzy of some kind here. So, I am saying that "we are what we are" and, if we can, pull ourselves back, as Father said before. When we are acting as the counselor, we saw these different means of giving empathy and responding and so on, but we must be very careful and if we have any limitations, as I know I have, and recognize them, then for goodness sake, live with them, keep still. In my case, I could have let you know that I understood your enjoyment of the program, or your understanding of the program, and so on, and go on without trying to put it into words. Because when I put it into words, I spoil it and I didn't add anything to it. Do you follow me?

(Co.): You're saying, then, after the TV program and what's happened here so far in the group, you feel you can kind of identify with that sister.

Statement 4. (Cl. 3): Yes, I feel that I can identify with her.

(Co.): You see your problem.

Statement 5. (Cl. 3): Yes, and it doesn't make me feel too successful.

(Co.): I think you stated it's the rephrasing the words. I also have something on my mind, too. The techniques that they seem to use consistently is to restate in different words the idea you are expressing and it's hard for some people to do that.

Statement 6. (Cl. 3): That's right.

(Co.): You can tune-in in a non-verbal manner by just looking, or something, better than you can state it or restate it.

Statement 7. (Cl. 3): That's the way it seems to work out for me. But I'm not saying these other techniques aren't terribly important, but, for me, I haven't learned the other yet. I get myself into it too much when I try it and I spoil it for somebody else. I can often draw them out. The very fact that they are able to put it out helps them and that's the important thing.

(Co.): So, you find yourself sometimes very successful and, other times, you're making a mess out of the whole deal.

Statement 8. (Cl. 3): Yes, I know that some techniques work better with me. I am paying attention to the techniques of counseling and I have had some training with it. I recognize the fact that some techniques I am easy with or able to use effectively, a few others, I haven't mastered yet.

(Co.): You say that, right now, the technique that you are having a lot of difficulty with is repeating, rephrasing, restructuring.

Statement 9. (Cl. 3): That's right. Because I come forth too strong. Actually, he (the teacher) used that when he was in here, when I said, "how are we coming with our time?" He had taken over our time and he was using too much of our time. I'm not saying that critically, but I recognize it because it's the sort of thing that I do.

Client 3 shows some insight into his own resistances. He shows some resistance and defensiveness, however, in his comments about technique.

Client #4

Statement 1. (Cl. 4): I didn't force myself to look for something different or something over and above.

(Co.): You felt that his technique was so good and there was an idea to be working toward, but, at the same time, you felt "I have learned the technique and I'm too tired to concentrate any further right now on this. At least I know what I am supposed to be doing". I understand that you were not only impressed with his technique but his ability to turn on and turn off in a situation.

Statement 2. (Cl. 4): Now that I look back on it, it's almost like I would compare it to a person working on an object like a chair or something where there's no real emotion involved, or where we can't see it anyway. He just had to do it and get the job done, that was it. Like doing some normal everyday task, maybe more like doing the dishes. He wasn't involved in it in any way. Outside of that, I didn't really key in on him. I wasn't paying too much attention.

(Co): It centered then on him and his techniques, his style, his understanding.

Statement 3. (Cl. 4): Yes, that's maybe the kind of reason I started to feel so drowsy. There was nothing else to look for. I couldn't find anything else.

Client 4's statement that "there was nothing else to look for" typifies what is often true of the Stage III learner, namely, that he already knows what is being taught. As we indicated in an earlier chapter, this attitude can prevent further learning.

Sampling 2 - Wednesday

Client #1

Statement 1. (Cl. 1): I felt very comfortable last night with the presentation. I think I could empathize with almost everything that he (the teacher) said. I enjoyed the various examples. It really gave me some new insights.

(Co.): You felt tuned in and comfortable with what he was saying and you feel an empathy with almost everything he said and got some new insights besides.

Statement 2. (Cl. 1): He was giving some answers to our person to person relationship and he brought out suggestions to us. He was doing it in a completely new fashion, and I thought it was very, very helpful. I, unfortunately, am the type of person who immediately then says, "could you do that with something else?"

In his statements, Client 1 expresses some movement toward symbolization. However, he vacillates between his own anxiety in internalization and the comfort state of the "observer".

(Co.): You immediately turned it around to see if you could do the things that he was doing up there.

Statement 3. (Cl. 1): Right.

(Co.): You could incorporate this into your own feelings.

Statement 4. (Cl. 1): I suspect that I shouldn't do that, but it's a way of life that I have always had. I find that something sounds interesting and good. I think it works and I am very anxious then to see "could I do this in relationship to other people, would it be helpful to them". Could this be your ability? Could you use this?

(Co.): You see something that you think is very credible out there that you like. You immediately want to try to put this into your own being and make it a part of yourself.

Statement 5. (Cl. 1): Right, make it a part of my ability in dealing with other people in helpful relationships. I found this, of course, all through my life. I don't apply it to myself quickly enough before I want to apply it to something else.

(Co.): It's not fast enough.

Statement 6. (Cl. 1): I attempt to go too quickly on the whole thing as far as I'm concerned. I try to put it into action myself and maybe before I absorb it quickly enough myself. I found this in other aspects, too, other learning processes I've gone through.

(Co.): Before you really have the thing as part of you, you want to put it into practice.

Statement 7. (Cl. 1): Right. Perhaps before it has helped me enough, I want to see if it can help someone else. This stems back to many retreats we have had over the years in which you hear something which sounds good and think, "Gee, that's a great thought. I'm going to use that sometime". Rather than think that great thought should help change your life and make you a better person, I'm thinking it could help make someone else a better person if I use it correctly.

(Co.): You externalize it before you internalize it.

Statement 8. (Cl. 1): Yes, that's a good expression. I think that's maybe what it comes down to. I

> want to be pragmatic and use it. One thing I didn't understand too well last night was the explanation of the death wish. I think perhaps why I didn't get it so quickly last night was the fact that I was trying to hurry through that idea at the end of the lecture. I didn't quite grasp that.

The counselor's statement helped the client to clarify his own difficulty more sharply. This is an excellent example of how, in a counseling-learning relationship, as in psychological counseling, the learner can be helped to symbolize himself through the responses of the counselor.

Client #2

> Statement 1. (Cl. 2): I guess one of the parts that I tuned into most was the thing about the creative sufferer, in the sense of Van Gogh, and I felt like I understood that very much. Then he referred to it in the sense of Christ; the struggle, the tremendous pain of being misunderstood.
>
> (Co.): You are saying that you suffer in your art similar to Van Gogh's type of suffering.
>
> Statement 2. (Cl. 2): No, not so much my art. I feel more as a teacher than an artist. Because I don't feel that creating or painting a picture, but the creative person. Maybe it's not just that either but maybe it's the acceptance of a person like Van Gogh and who he was and what he said as a person and what he said visually. Some people say it in poetry and other things, but he said it visually and it wasn't accepted. Like what Christ said and what he did as a person was not accepted. Maybe I'm in between some place. Me as a person, the acceptance of me as who I am as "me", rather than having to live up to certain norms or still in a slot. If I don't fulfill somebody's slot, maybe I'm still in an adolescent thing. I want to be accepted as who I am and what I have to offer, rather than some sort of a slot thing.
>
> (Co.): You are who you are. You understand the illustrations that were given.
>
> Statement 3. (Cl. 2): Yes. Because I want to be

loved for me and what I am trying to do as a person. I guess I feel a very strong need to be accepted and loved for my own person. Believed in, in a sense. Like Christ wanted to be believed. Maybe mine is more selfish. His (Christ) was more universal. He was here to save all people.

(Co.): You were exploring the connection.

Statement 4. (Cl. 2): Yes, right. That's a good thing. I am not as heroic as Christ. I am not out to save anyone. And yet, maybe in a sense, I am out to save someone besides myself. But I guess, however, I'm not sure, there are a lot of good things about me. But I need something special. I need to be loved by someone special. Like, I loved someone very, very deeply in the last couple of years. I thought there was the same response there but I was rejected. I guess I'm still struggling with that. It's still a very painful thing. This person that I really loved so much rejected me as a person, this person who seemed to have accepted me most as a person.

Client 2 achieved a high degree of internalization and identity with the content of the knower's presentation. We saw something of this in Client 2 in the first sampling. We see it here more sharply. The knower's presentation evoked something quite personal in him. Because it was personal, the learner (Cl. 2), could relate to it, even though it was somewhat painful.

Client #3

Statement 1. (Cl. 3): (Sigh). I think I'm suffering to be understood. I enjoyed the presentation last night and I enjoyed the reactions to it. I thought I was seeing it in terms of a technique since I am a trained math teacher and spent my life teaching third and fourth year math. I appreciate all those illustrations, as you could the art.

(Co.): You're saying you really enjoyed it and it was a good evening for you.

Statement 2. (Cl. 3): Yes, that's right, in all these different ways. It seemed to me that there are two things going on. The learning of the techniques or the experiences of reacting or just being a part of this whole experience is one thing and a good thing. The other is maybe on the cognitive level and the need for time and analysis individually, putting it into ourselves, making the connections.

(Co.): So then, there are two things involved. One, the learning of what we are supposed to be doing, but then taking the time out to internalize and make it a part of oneself.

Statement 3. (Cl. 3): Yes, that's right. I think the second is, and this may be my prejudice, you see, that it is extremely important because I don't think we can give it to others until we have it ourselves.

(Co.): You feel pressured, somewhat, almost where you don't have time to do it. In some way, you want to get what it is you want to get so that you can help others with it.

Statement 4. (Cl. 3): No. I think that this experience is good and moving along. I think that just the right touch on the right combination of experiences and thinking is good, and for getting it organized and concentrated into a week and so on. I would hope that it would lead to a time when we could go back with a few notes, or no notes, and think or pray over it ourselves and then go on into it in our own way and use it in experiences with others.

(Co.): So you are saying this is an important week but you feel like that there isn't enough time to absorb the whole process and everything that's happening to us. You feel kind of upset or saddened by the whole thing.

Statement 5. (Cl. 3): No. It isn't enough time... (the five minute limit was up at this point).

Client 3 exhibits some discomfort in his statements. The discomfort centers around his knowing what he should do and whether he can do it. If he can internalize what he intellectualized, he will be able to handle his discomfort constructively.

Statement 1. (Cl. 4): I, myself, have often found that in a classroom situation, even today, after being through twenty years of education, I still feel really threatened by the teacher. But it seems that, after listening to the lecture last night, there's almost no reason why a student should be threatened because the teacher really is in need of the student; that really came through to me, where the student is.

(Co.): You enjoyed his concept here, that the teacher is more vulnerable than, in a way, the pupil is, and after all these years, perhaps you feel now, that as a student, you are in a better position than you ever realized you were before.

Statement 2. (Cl. 4): I agree. I'm able to say to a teacher, (I feel that I can say it now), "Damn it, you really need me too". That's kind of a good feeling to have.

(Co.): This whole new concept has taken a pretty good root in you, the teacher is going to help you in your teacher-pupil relationships.

Statement 3. (Cl. 4): Yes, and myself as a pupil more so. I guess I was also lost in what was said about the death wish because it was so late. It was all so confusing to me.

We see in Client 4's statements a strong identity with the lecturer. This seems to illustrate our notion that internalized knowledge is more than intellectualization, but a kind of "know-feel".[1]

(Co.): You would like a further explanation of this whole concept, perhaps when he has more time and could explain it a little more.

Statement 4. (Cl. 4): So - then too - the story of Van Gogh; I just knew of Van Gogh, I really didn't know about his suicide. I guess it kind of expresses, to me, the need that people have. I mean when he was talking about Van Gogh, the thought occurred to me about the need that thousands of people like him must have to have people to listen and understand.

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[1] Curran, C.A., Counseling-Learning A Whole Person Model for Education, Grune and Stratton: New York and London, 1972. p. 89.

(Co.): The example of Van Gogh brought to your attention, then, the great need of so many people that you never thought of have for understanding and help, even as Van Gogh needed help.

Statement 5. (Cl. 4): It's kind of frightening, too, because there is so much that needs to be done and I don't feel that I'm able to accomplish all of it.

Sampling 3 - Friday

Client #1

Statement 1. (Cl. 1): My reaction, probably as I stated even this morning, was immediately trying to find out how I could use some of these very fine ideas and expressions that he (the teacher) gave us. I was thinking that I could use some of this material in a homily next Sunday. Could I use it, for example, in a parent-child-guidance type of an approach, to get the parents to be more considerate of what this new educational process is? Could I explain to them why their children are reacting to the old way of teaching and how in this process they have more of a feeling with the teacher and each other?

In the preceding statement of Client 1, one can sense a relaxed openness and a high level of insight. There is no resistance to the knower and no defensiveness. It is as though he is able to totally enter into the world of the knower and internalize what the knower is mimetic to.

(Co.): So, then, in the past couple of days you have really been alert, or you have really been trying to apply this to a situation that in your work you are doing with parents.

Statement 2. (Cl. 1): I'm a little bit fearful of the fact, that once again, as I said this morning, I'm not applying it enough in my own life, as I think I

> should. Before I end up trying to use this, I don't want to use the words of someone else, or to use this as a technique with other people. This continues to bother me because it's been a pattern of the way I operate most of my life. I have always looked on information as something that could be used in the work you are doing with others like in teaching. This is the difficulty that I have.

Here we have evidence of the client's struggle to make new knowledge operational.

> (Co.): So, you are trying to figure out a way, you are searching for a way that this can become more a part of you.
>
> Statement 3. (Cl. 1): That's part of it, yeah. And I think even a little further than that.
>
> (Co.): You want it to become more a part of you before you begin to share it with others.
>
> Statement 4. (Cl. 1): I'm not sure if a judgment has to be made on it, or whether I'm trying to judge myself on this a little bit. Maybe I'm not in a position where I can judge myself. I've always been a practical-minded person in that way and I continue to use the same techniques; the same way I've always operated. I'm trying to use now the things Curran has given us and I can see, too, that the whole approach of education for adults -- I run a couple of study groups -- and I can see right now the first talk for this coming fall is going to be about this whole process we've been going through; how adults learn. I think it is going to be a success; people will be willing to listen to it at least. I just hope I'm not a problem solver, I usually start out by telling people I'm not that, but unconsciously start to solve them then, for them.
>
> (Co.): So, you really feel kind of excited?
>
> Statement 5. (Cl. 1): Right - terrific - I've come up with three ideas that I feel are going to be helpful in whatever work I do. If you come up with even one out of any workshop you are lucky. We have three ideas already and we've got some more coming, so I feel whereas yesterday I didn't feel with what was going on, right now I'm in a position where I feel the workshop is a success. As far as I'm concerned, I've come with some new thinking, which I feel I can use.

(Co.): You really feel you have gotten your money's worth?

Statement 6. (Cl. 1): At this stage, I've bought the package. To me, that makes me feel rather good about the whole situation. I can see growth in our group which is another thing that came out of this discussion we had with Father Curran. The whole pattern of the last two days is clearer now. I'm not making judgments...but, I guess as a client, I can make judgments.

(Co.): So the growth in this group also gives you happiness.

Statement 7. (Cl. 1): Right, small improvements are great. I'm very pleased with the whole situation now. I suspect there will be a few dull moments and there will be times when I'll be unhappy in the next several days, but we've accomplished a lot of what I came to accomplish. Sometimes it is a little closed-mindedness, to say you've accomplished what you wanted out of it. But, I don't want to make that as my strong point, either, because I'd like to be able to see how other people react to this whole thing.

(Co.): So, I see a kind of overall happiness about what has happened so far; you still see more good things coming in.

Statement 8. (Cl. 1): Right, I'm looking forward to this even with the realization that we could have periods when things don't go well, or where there could be a breakdown in communications somewhere; but, generally speaking, we're well on our way.

Client 1's statements in this third sampling are in sharp contrast to his earlier statements in Sampling 1. He is more relaxed, secure, and ready to make operational the content of the learning process.

Client #2

Statement 1. (Cl. 2): I can see the MF factor in relation to my work, not only to my work, but to my being, but very, very much to my work. I find myself being threatened by students, or I can take it only so long, then I have to throw something at them because I can't take the non-acceptance of what is going on. They don't seem to be getting the things that I have to offer as a teacher. It's part of my guts and I can see the things that I am offering them. I want them to be receptive to me but then my question to myself, "Am I receptive to their needs, in a sense, am I receptive as to why they are not opening up to me?" Maybe I have to open up to them as an individual first.

(Co.): So, you understand his use of the MF teaching technique...

Statement 2. (Cl. 2): I can see it in a very, very practical way in my position as a teacher. I am still caught with the struggle as to when do I open up myself to them and receive them, and when should they open themselves to receive my message as a teacher.

(Co.): You are wondering if you will be able to find the right time to open yourself to these students to apply this approach?

Statement 3. (Cl. 2): Right, this effectiveness, this almost fairness. I don't want to say 50% you and 50% me. In that part, the anguish that he expressed that people struggle through in trying to be understood. The example of Van Gogh and again, the pianist, when he wrote the music and it was not accepted. It's this whole thing again, this acceptance of whatever one has to offer. On the cognitive level of knowledge, that if they take the information and corporate it, they will be able to do many more things in the work they are doing. It's the anxiety in the teacher, I feel, that he was referring to. The teacher has something to offer and he doesn't know how good it is until you take my seed and mull it around in your soil and see if between the two of us you can come up with something.

(Co.): It seems that you have two things that you are wondering about. 1. Will I recognize the right time to apply this to the students? 2. Will I be able to take it, as it were; can I react to them well and not be frightened if they don't accept me? Or, will I go back and be a little more demanding, like, perhaps, I felt I was not in the past, and they won't accept?

Statement 4. (Cl. 2): Yea, well, my resistance... like I can only do it for so long...like, ahhhhhh, I can't take anymore. How are we going to handle it?

(Co.): You are hoping that you won't get into that old reaction of perhaps being offensive towards the student, but you're fearful that after a certain amount of time that it might get to you and you'll revert to a previous method of handling the situation.

Statement 5. (Cl. 2): Right, I think there is another part to that too, a certain length of time. I can be open to them for so long, but then my resistance level is only so high; I can only do it for so long and then I can't take anymore. I guess that I'm most concerned with how to stretch this because then I have more of an understanding. What he (the teacher) is saying makes me understand more the degree of openness I should have and I want, but damn it, I can only go so far.

Client 2 shows more of a struggle to hold open than did Client 1. Still he is more able to identify the struggle now than in his statements of Sampling 1 or 2.

Client #3

Statement 1. (Cl. 3): In thinking over this material, the three different figures under which he explained the techniques and so on, the problem solving, and the agricultural model, or that whole vocabulary, I enjoyed it. I agreed with it and I need more time to make all of it fit into my thinking.

(Co.): You feel kind of an enjoyment because you could understand, and you feel a need for more time.

Statement 2. (Cl. 3): Yes, not just time as time, but a growing, or an analysis, or a frame, and...

(Co.): A depth of time rather than the length.

Statement 3. (Cl. 3): Yes. Maybe just one experience or one insight could be enough to do it but it is not a complete process yet - for me. I'm still in the midst of things all the time it seems. You never come to a good period. My own development or growth or change, whatever, I'm - the figure that really meant a great deal to me, and I really got more out of it than you three did, was the holding of the terror and the death thing, because it would be easier for me. That is what I want to do completely, to withdraw, just enjoying all these nice thoughts.

We see here Client 3 faced with a typical learning confrontation. One is reminded of Shakespeare's "If to do were as easy as to know were good to do, chapels had been churches, and poor men's cottages princes' palaces".[1]

(Co.): You just want to take all these nice thoughts and enjoy them and not keep pushing.

Statement 4. (Cl. 3): It would be nice just to...

(Co.): To be an observer?

Statement 5. (Cl. 3): No, no, not just an observer. Carry on the process, but in a selfish way, just for my own enjoyment and if I'm going to stay alive, I have to share, or, I have to have reaction with others and...

(Co.): You just want to keep it for yourself.

Statement 6. (Cl. 3): Yes, because I think people that are working as a counselor, I - people are making the effort to experience, share, allow others to...

(Co.): You should keep working, instead of quitting?

Statement 7. (Cl. 3): Yes. (Sigh). Quitting is not, I mean all of these words are unsatisfactory; they don't express the living thing that's going on and it takes effort, it takes a deliberate choice to keep on trying when you know that you could do the other.

(Co.): It takes so much energy to keep wanting, trying, and yet, if you would stop, it still wouldn't be like death or quitting because there is still life going on, but not in the same way.

Statement 8. (Cl. 3): But you could quit, you could turn it off. You could be here in the body and not be a part of what's going on here. To be a part of what's going on here, you have to invest yourself in a new way.

(Co.): A new investment began rather than just being here physically. You've got to push out again.

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[1] Shakespeare, William, Merchant of Venice, I. ii. 13.

Client #4

Statement 1. (Cl. 4): I guess one of the things I think of - I'm kind of learning, I'm being exposed to this method of counseling-learning but when I go back to my job as a Director of Religious Education, working with teachers, mainly adult teachers, also working with other adults in learning situations, I've been trying to figure out just how I am going to put this all into practice. Just how much I am going to make it a part of me--I need the time -- even if I have the time, I'm kind of concerned with how no one else will understand this whole method. For example, if I'm working with a group of teachers in a teacher-training situation, I can feel that I am the client, I have something to share, and I might come out with some statements, or I might say something. I guess I'm kind of afraid, which often happens many times, people will consider you're the radical or they'll say something against you right away. They won't even listen, or they won't even let it take root, the seed.

Client 4 here expresses a typical adult threat to learning and knowing. He would seem to be much more comfortable without these new awarenesses.

(Co.): You're saying that you expect to put some of this into practice and you recognize the risk you're taking and you'll have to choose...

Statement 2. (Cl. 4): Right. Everytime I meet with a group of people, I'll have some of this idea in the back of my mind - of being the sower and I guess I really question what will happen if the ground, those people, do not understand that what they're supposed to do is take what I have to share; for them to digest it before they react to me in a violent way. I guess, too, I've also been trying to find out a way to share this with more people in the parish in which I work. What I've learned here is so good.

(Co.): Yes, you want to use it, you want to share it.

Statement 3. (Cl. 4): But I don't know how. How do you really begin to pull it off, to expose more people to the analogy of the Sower and the Seed? I guess, so far, in the past couple of days, when I think about what's being done here, the best image that kind of expresses this whole counseling-learning thing for me is, the image of the Sower and the Seed. I guess that is why I bring it up so often.

(Co.): That is a very, very fruitful image to use.

Statement 4. (Cl. 4): Very fruitful, but very meaningful to me. I guess it just occurs to me, too, you don't want to force what you have to share on anyone. You just have to hope they will understand. Talking about adults, maybe this is one of the problems - like with adult education - we can sponsor or we can have adult classes and, out of 4000 in the parish, you get twenty or thirty people to show up. How do you reach the rest? It seems like in some way they could understand, somehow, what we're experiencing, what I'm experiencing, then maybe some progress could happen, something could be done.

Summary - Group 1

In the preceding samplings of Group 1's reaction to the various teacher presentations, we note movement from defensiveness and closure to ease and openness with regard to the presentations. We will, as earlier indicated, show this movement on a rating chart and graph in Chapter IV. While internalization is not yet complete and there is still some struggle, and even pain, as a result of the learning process, this is viewed as a constructive first step. As the learner becomes less resistant to new knowledge, he is in a better position to make a value decision around it for his own personal life.

Group #2

Sampling 1 - Monday

Client #1

Statement 1. (Cl. 1): Well, I've got a real hang-up with the lecturer. In fact, I was desperately wanting to go up there so I could give him the message last night. For two years, I've been hearing about him, and people seem to have been using me as a guinea pig, imitating him.

(Co.): You seem to have some difficulty in...

Statement 2. (Cl. 1): I'm extremely hostile to being used as a guinea pig.

(Co.): People are, in some way, you feel, using you.

Statement 3. (Cl. 1): Yes, it bugs the hell out of me.

(Co.): You use the word "guinea pig", and you just resent, like hell, being used as a guinea pig...

Statement 4. (Cl. 1): I resent the hell out of people coming into my life and acting like a damn counselor, and me, the sick person.

(Co.): You resent being put in the role of a sick person.

Statement 5. (Cl. 1): You bet I do! I'm not sick. Just because I have certain feelings about things doesn't make me sick. Everybody's got feelings.

(Co.): I think you're saying that, in some way, everybody has deep feelings, and that because we feel in a certain way, doesn't mean we need to be continually in the client role. We want to be treated as persons.

Statement 6. (Cl. 1): Right. But I feel very hostile, and my feelings are still there. So the counseling that I got, I would say, did not help me. Here... up till last night, I wasn't sure whether I was glad or mad that I had come...well, not mad, but disappointed with what was happening.

(Co.): Actually, what you're sort of fighting with is almost a myth, aren't you?

Client 1 shows a high level of hostility in the small group toward the person of the knower. If this hostility were not allowed to be openly expressed, the client may never be able to get beyond it to actually hear what the knower is saying. In fact, the client makes no reference to the content of the presentation but speaks only of his personal difficulty with the knower.

Client #2

Statement 1. (Cl. 2): One of the things that I would like to think about with you would be the fact that I think sometimes it's much easier to talk about a world of ideas than it is to talk about feelings. And I also feel that I could intellectualize ideas, but that I would find it a little more difficult to be comfortable with the discussion and also the honest admission of feelings that I have.

Client 2 seems to be speaking of his difficulty in a whole-person communication. In the inseminational model, the learner is given the opportunity to recognize the place of feelings in learning.

(Co.): Feelings are harder to bring out into the open than just discussing practical ideas or just ideas.

Statement 2. (Cl. 2): I think, oftentimes, I would be able to converse with people on a level where we could be very much on the idea level; being able to talk about subject matter, or teaching ability, or things of this kind. But if something would really upset me, I think it might not be as easy for me to say, "I feel upset in this situation".

(Co.): You're kind of risking something when you're giving your own emotions or ideas. Whereas ideas can be a cut and dried thing, you're really giving yourself when there's some feelings.

Statement 3. (Cl. 2): Right, and I think there's something to be said about a person saying, or about me saying, this is my feeling at this moment, and I, in a sense, want to own this feeling. And it would be like being able to say, "I really feel depressed in this situation". I can't say that, basically, I am a person who is depressed. But even so, even for me to say that to one of my friends...

(Co.): It's hard to put your trust in someone, to let them know your real feelings.

Statement 4. (Cl. 2): Yes, I think so. I also think that, for a person, and for me, to be able to think and to say, you know, "I feel in such a way because..." and give a reason for feeling this way is... like, this is the reason I feel this way, too. This would be good for me to be able to verbalize sometimes. And I think it would be much easier to say it's a nice day and that St. Paul is the capital of Minnesota or...

(Co.): You find it very difficult to verbalize your emotions and your feelings. However, you don't have trouble with just ideas or facts.

Statement 5. (Cl. 2): See, I would say, I think, basically, I know that feelings are important and that I do have these feelings. Sometimes I am able to express this. But I think that maybe it would be easier to say that I can recognize someone having this feeling. But for me to own this feeling myself, I think, is what might be helpful to me.

(Co.): Maybe it's easier to recognize a feeling in someone else than it is to recognize it in yourself. To express this feeling from yourself you can see it in other people.

Statement 6. (Cl. 2): You see, as I think about that, too, I think that if I were able to do this more honestly, I think I would, in a sense, be opening myself or unfolding myself to be more transparent.

(Co.): You might feel much better once this was done, but it's really difficult to trust someone and to this out in the open.

Statement 7. (Cl. 2): Right, and I think, too, that it doesn't mean that every single time that I have a certain feeling or emotion that I would have to necessarily...everytime that everyone has to know what you are feeling. But I think I would have the tendency not to share this kind of emotion.

(Co.): So you feel that you'd like to be able to express your emotions to other people. Maybe not all the time, but you'd just like to feel free. So that when you felt like telling people how you feel you won't be holding it inside, you'd just be free to be able to tell people.

Client 2 is expressing his difficulty in expressing feeling. In our counseling-learning model, unless he is somewhat free to do this, the internalization of values is limited, if not negated entirely.

Client #3

Statement 1. (Cl. 3): I think my biggest problem right now with this whole workshop is the idea that I was forced to come. That I feel that I could be getting a lot more out of it and I would feel a lot more free had I not been told that I had to come.

Client 3 starts off with a typical resistance in many learning situations, i.e., his resistance to being there. If not recognized, this resistance can remain a block to learning.

(Co.): You resent that you were forced to come.

Statement 2. (Cl. 3): Very much. And I think that a lot of the things I could have gotten out of it have been just blocked out. Then I kind of wonder, well, maybe, if I hadn't been forced to come, I wouldn't have come. I don't imagine so. I kind of toy with the idea that maybe I'm getting something out of it that I wouldn't have, but, you know, I feel that the whole week I'm going to feel so hostile toward the person that made me come that it just kind of...it's a shame. I think the reason that I feel so hostile, too, is that it seems completely contrary to the idea of the whole thing. That there's supposed to be some sort of freedom. You're supposed to be free to express your feelings, and that you should be understood. Whereas when I express my feelings about not really caring to come, I was just completely turned off. You know, there was absolutely no understanding...

(Co.): Your feelings weren't understood, at all.

Statement 3. (Cl. 3): No, and for someone to tell me that the reason that you're going is so you can have this freedom, whereby, we can all be free to talk to each other and free to discuss these things...and then, when I try to discuss just anything, it's just like... "well, there's a time and a place to be free and now is not the time".

(Co.): You resent it then when you really feel that you need to be understood and you need to talk about your feelings, there's no opportunity on...you're really asking, "listen to me, feel my feelings".

Statement 4. (Cl. 3): Yes, I feel there's not... between two o'clock and three o'clock we're going to be free and between two o'clock and three o'clock we'll have this time to express yourself. But, hell, if you try to tell me how you feel any other time, you can lose your job. And I just think that whole idea is just carrying on throughout the week, and it's doing a lot of damage to anything that I could get out of the whole workshop...

(Co.): You feel very hostile about the workshop, in general, and hostile, too, to the person who demanded that you really come. Your feelings are very hostile here.

Statement 5. (Cl. 3): Yeah, I mean, to the point where when that person walks in the room, I just get... and I'm afraid that, if he would ever come into the session, I'd probably fall on the floor or something. You know, it's that strong.

(Co.): You feel angry.

Statement 6. (Cl. 3): Yes. And I don't feel that I could talk to him and express my hostilities because I've been turned off twice by him.

(Co.): And you are saying that you feel that he doesn't understand you so you couldn't talk to him.

Statement 7. (Cl. 3): Yes, that he doesn't want to.

(Co.): He doesn't want to understand you.

The client is bringing his past negative experience with him into the learning situation. Until he can be freed of them, it will be difficult for him to be open to new learning.

Statement 8. (Cl. 3): Right. That if my feelings were the same as his (teacher's), well, then, it would be fine to express them. And that he'd be glad to understand them, while if they're not what he feels, then, keep your damn mouth shut.

(Co.): You feel really upset and you feel kind of put-upon, you feel rejected. You feel rejection because there's not time to hear you. And you feel fearful to really express how you feel anytime.

Statement 9. (Cl. 3): Yes. To that person. To other people, you know, I feel that I can get some kind of understanding. But to that person, I've tried to express my feelings, and I was told that I wasn't being cooperative, you know. And maybe, I really didn't want to work there, you know, and...

(Co.): You feel it's a personal thing with this person.

Statement 10. (Cl. 3): Yes.

(Co.): He wants it a certain way and you are really....

Statement 11. (Cl. 3): Right. He wants it a certain way, and if you can't play the game the way that he wants it...

(Co.): Then you can't play the game.

Statement 12. (Cl. 3): Yes. So I feel that there's just a big wall in front of me and there's no way of getting...

(Co.): Over it.

Statement 13. (Cl. 3): Right.

(Co.): You feel there's no way around it, or through it, or over it.

> Statement 14. (Cl. 3): Right. I can see nothing in the future as far as communication between the two of us.
>
> (Co.): You don't feel that you are being understood, at all.
>
> Statement 15. (Cl. 3): Right.
>
> (Co.): And there's no chance to be understood. No opportunity. You feel very lonely because of this lack of understanding.
>
> Statement 16. (Cl. 3): I feel lonely so far as that one person goes, but I feel like I can express my feelings to other people.
>
> (Co.): But this one person, you feel very badly about it. Very lonely, very angry. You feel rejected.
>
> Statement 17: (Cl. 3): Yes

Afterwards, Client 3 expressed his "relief" in being understood. While he totally by-passed the content of the presentation and focused on his own affect, one can see how he might now be more open to the next presentation.

Client #4

> Statement 1. (Cl. 4): I have really been involved in many things, and, especially, the inability, sometimes, to express how we feel, and the real feelings of hostility and anger that were able to be expressed; and how we feel about them. Because what happened was, I went back to the fact that I felt, until not too long ago, that it was not possible to be angry. And now, I feel angry about many things.

This open admission of feeling in Client 4 came out of a learning situation which was centrally cognitive. As a result of entering into an inseminational model, he seemed to be free to experience a whole-person communication.

(Co.): Trying to express the emotion rather than conceal it.

Statement 2. (Cl. 4): Yes, I think I'm a person who has a great deal of deep emotions that I can't say, and I feel angry very often. And I'm learning to say, "I feel very angry", and I think I received a great deal of encouragement from your ability to say you're angry and hostile and upset about certain things. This morning, something occurred when I was taking my series of medicines. Because I had a bad headache, a very good friend wanted me to have a great deal more faith and trust in God and skip all these medicines. But I've been puzzled by this. Why should I feel angry about his telling me I shouldn't be taking all these medicines?

(Co.): Why should he be giving you advice?

Statement 3. (Cl. 4): We've been friends since I was about eighteen. We haven't been together for a long time and we just saw an opportunity to really visit. So we met for breakfast and he spoke to me about if afterwards. I really respect his point of view. I've often questioned why I have to take so many medicines, but then I go ahead and do it. My responsive feelings toward him about my medicine were...I'm not sure if I'm angry or...

(Co.): You're unable to cognize your real emotions.

Statement 4. (Cl. 4): Maybe I'm trying to think too hard about what I feel. And just say I have to do what I have to do. I feel badly, I guess that's what I want to say. I feel badly, that with the caring relationship we've had all our lives, to have him enter in here...

(Co.): You have very mixed feelings about it.

Statement 5. (Cl. 4): I have very mixed feelings about it. Good ones that he cared and anger. I know there's anger in there. Since I don't express anger very well, it's hard for me to pull that one out. Something in me is saying, "someone else is supposed to take care of that (medicines), I'm doing what I'm supposed to be doing so leave it alone". And maybe I'm feeling that, "you ought to know I love God and trust him, how can you say I don't just because I'm taking all of this medicine?"

(Co.): You feel misunderstood by him.

Statement 6. (Cl. 4): I feel misunderstood. I do, very much misunderstood.

(Co.): And this really bothers you.

Statement 7. (Cl. 4): Yes. I'm misunderstood and bothered by it. I don't know why I'm bothered by it. I don't know what the feeling is, and what it is that's making me feel bothered, puzzled...

(Co.): Hurt? Because you felt you had this deep understanding with him?

Statement 8. (Cl. 4): Yes. Maybe I'm saying when we care about another and you've known a lot about each other and spent a great deal of time together, we recognize that another person must be where he is, and we don't ask or we don't...I don't know what I'm feeling. I'm feeling that we wanted some time together to really find out about each other's worlds. And it's like telling me, "about one part of your world -- I don't like it". I guess I'm feeling rejected.

(Co.): He's missed your world somehow.

Statement 9. (Cl. 4): He missed that part of my world. And it's bothering me. I didn't give you an easy one, I'm sorry.

As with Client 3 of this group, Client 4 did not get into the content of the presentation. He first needed to free himself of his deep feelings. This would not be different from many learning situations at the outset.

Sampling 2 - Wednesday

Client #1

Statement 1. (Cl. 1): I'm taking a risk and in taking this risk I can really get hurt, or I can make some progress and assume or become something more.

(Co.): So you can continue to grow, you can be full of life, if the person understands you. But if he doesn't, then you're just dead.

Statement 2. (Cl. 1): I'm either dead or, at the present, if I'm not understood, I'm going to withdraw. I think my own thoughts instead of sharing my thoughts.

(Co.): You will turn yourself off.

> Statement 3. (Cl. 1): I'll turn myself off if someone doesn't want to listen to me.
>
> (Co.): But if he's not open to the ground, if the ground is hard like a rock, you won't put your seed in anywhere.
>
> Statement 4. (Cl. 1): I think my seed would be scattered, my idea would be gone. I'd pull it in and play with it myself; think about it myself.
>
> (Co.): You would be doing it totally by yourself, you wouldn't be sharing with anyone anymore.
>
> Statement 5. (Cl. 1): I wouldn't be fulfilling the idea that to know something is to have responsibility, because I see the concept of responsibility as: I'm responsible for those around me and responsible for sharing this wonderful thing I know. If I withdraw and come inward, if I'm fearful and can't take a risk then...

In the client's statements thus far, we see him struggle to digest the content of the knower's presentation which partially dealt with the notion of risk involved in authentic communication. While he is not openly resistant, he shows the typical learner difficulty in accepting what is new to him. Intellectually, he can see the need for taking a risk but he is fearful of making it operational.

> (Co.): No one else would be getting the benefit of your ideas and your thoughts, you would just be keeping them to yourself.
>
> Statement 6. (Cl. 1): One thing that bothers me is someone coming to me needing to benefit from my ideas. I think what I want is someone to understand my idea and let me work with it. Someone to tell me that my idea is an O.K. one, it's good, it's acceptable.
>
> (Co.): You want them not only to listen but also to sort of be reassuring. He should be listening openly and either accept or reject your ideas. But you just want to have that chance to give your ideas and then have him share some with you.

Statement 7. (Cl. 1): Yes, I get the feeling that I want to say "if you're going to be listening to me, and I can tell you my ideas, then my ideas going around in my head are growing. If you turn me off, I think my idea won't grow like it could have grown." Instead, it would go around in circles inside, or I'll go look for someone else who won't mind my taking a risk with them.

(Co.): You want to kind of toss it around in your own head while, at the same time, you're verbalizing to someone else, and you want to be receptive to it so you can kind of bear it out.

Statement 8. (Cl. 1): Yes, if I think out loud. If I know something, I have a responsibility to share it. This is our first concept we're working with and I find myself wanting to say things like, "if this thing I know is good, then, I find myself wanting to share it." And the only way to share anything is to have my friend or my listener, or whoever it is listening to me. But I think sharing is interactive. I think that that person, for example, we're in a situation where we're sharing with each other right now. So you keep coming back to me and I've given you cognitive ideas. And I told you I had something I wanted to tell you. And you've come back with pulling out some of my ideas and trying to help me to go further.

(Co.): So maybe you are hearing your own ideas and you can see how they sound.

Statement 9. (Cl. 1): Yes, or if you don't tell me my idea like I think I said it, then I want to be able to say to you, "No, that's not the way I said it, I said it this way".

(Co.): You don't want to be misinterpreted.

Statement 10. (Cl. 1): Not so much misinterpreted as misunderstood.

(Co.): So you want people to understand what you're saying. You've got these ideas you want to share with other people. And you want to know that they understand what you're saying, and if they're not, you want to clarify it. So that they can be sharing your ideas.

Statement 11. (Cl. 1): That's right.

In his final statements, the client expresses a need to be understood not just on an affective level, but cognitive as well. He seems to be experiencing in some measure the intellectual content of the knower.

Client #2

Statement 1. (Cl. 2): Well, I think that the idea that he (the teacher) was trying to get across was that we're to become more aware of each other. We're going to become more aware through listening to other people and trying to understand what other people are saying. And...

(Co.): Listening makes us aware of people.

Statement 2. (Cl. 2): Right. And without being aware of other people, it's just like everybody's dead. Life is only through understanding.

(Co.): Awareness of people may help us to understand people and to know people and to, somehow, have the sense of where they're at.

Statement 3. (Cl. 2): Right. And things are changing. People are becoming more aware of this need. It's the only way to help people. If I have an idea I want to get across to someone I don't want them to just say, "Well, that's a great idea, that's a bad idea". I don't want judgment on it. But rather, I want them to listen to what I have to say and to understand it, because without listening, I just become totally frustrated.

(Co.): You feel that if people listen with an open non-judgmental frame of mind...

Statement 4. (Cl. 2): Right. I just want to express myself and I don't want people to say, "That's a bad idea or, sometimes, a good idea". But you just have to be understood and...

(Co.): Understanding takes an open person who will not, in any way, make your actions meaningful or not meaningful.

Statement 5. (Cl. 2): And they have to be open, like when he (the teacher) was talking about the ground. When you're sowing a seed, the ground is hard, which would be an unreceptive person--nothing happens to either person--I can't grow because no one's listening to me. And that person can't grow either, because he's not listening to what I have to say.

As with Client 1 of this group, this client also shows no open resistance to the material. Instead, he is trying to internalize it. As we stated earlier in our definition of understanding, there is no issue here of whether or not the client agrees with the material. He is merely trying to internalize it to see how it "fits" him. Later, he can make a choice to accept or reject it.

Client #3

Statement 1. (Cl. 3): One of the things that seemed to say something, or be meaningful to me, as a creative reaction to the lecture was the thought that he gave when he said a threatened ego works towards death. I think that I would have to say that I find there something meaningful. Because, in my own situation, I think that when I feel threatened as an individual, it is, in a sense, that I'm cutting off a chance to be open and receptive.

(Co.): You feel that you're withdrawing when you're threatened. That you're closing off to the other person who threatens you.

Statement 2. (Cl. 3): Yes. That's exactly how I would see it. And I think when someone with a great talent might come to interact with me or, in some way, would show that he had great skill in something, that, in a sense, would be a situation in which we would be in. I would have to sit back and evaluate how I feel about myself. Does it have to be competitive, in the sense that I would feel compelled to exceed or supercede this expert who has these great talents.

(Co.): You would like to make a comparison there and see how you would stand with a person of talent.

Statement 3. (Cl. 3): I think, first, I would say that there might be a tendency to want to do this. But as I think about the situtation, it really doesn't matter whether I would be that capable or not. What matters would be how do I feel about myself in this situation. Do I feel that I have worked beyond my capabilities to have a Ph.D. in chemistry or whatever it might be.

(Co.): Kind of recognize your own potential and then cope with your own potential and accept the others.

Statement 4. (Cl. 3): I would say that it might not be something that I would be concerned about the potential or the ability, as it would be the way I feel about myself as a person. Can I say that I feel comfortable in the sense that I know I can relate to others, and I would be more important for who I am than what I can do.

(Co.): A whole person rather than an intelligent one.

Statement 5. (Cl. 3): Probably as someone who has an ability to relate to other people and to have other people relate to me. To know that I am important just because I'm me and not because I'm able to accomplish any great thing. Because I think...

(Co.): You wanted to be accepted for yourself and not for your talents.

Statement 6. (Cl. 3): Yes, I would say that talent is important but what difference does it make, if I can invent something or be in some way present to the people I am living with and working with.

(Co.): To be a person, to relate to people from a person-to-person...

Statement 7. (Cl. 3): Yes. Or in a sense, to be freed of these exterior things, you know. What difference does it make if I can act in any specific way; just so I can free myself and just be me. That's the important thing.

(Co.): Who you are not what you are.

Statement 8. (Cl. 3): Right. And I think when I feel that the self would be threatened, that would be, in a sense, killing all possible growth. Kind of like the first thing that I started with - a kind of summation.

(Co.): That ego, when threatened, means death.

Statement 9. (Cl. 3): Yes.

Client 3 has taken a different aspect of the material to look at in relation to himself, namely, the death-wish which was part of the lecture. In the inseminational model it will often be true that different learners relate to different topics as more important. This seems to bear out the notion of the "seed" falling on different "soil" and is differently received by each learner.

Client #4

Statement 1. (Cl. 4): I get hung up on words - on response and reaction because reaction means affective rather than cognitive and response, to me, is cognitive. But anyhow, I'll take the word understanding. To me, understanding is love - it's synonymous with love. Without understanding a person, you cannot have love. When a person feels understood, he feels loved. When he does feel misunderstood, he feels isolated. I think that sometimes this is the real cause of all mental illness. Because "no man is an island" and, when a person feels misunderstood, he becomes an island and he panics. I think this causes mental illness.

(Co.): You're saying that as we become isolated when not understood, we panic because we're not understood and this makes us so uncomfortable we withdraw. And this could lead to mental illness.

Statement 2. (Cl. 4): Sometimes a person withdraws to such an extent he enters into a world of fantasy.

(Co.): He lives along within himself in a world that is more comfortable. Fantasy is something he can build up to understanding his fantasy.

Statement 3. (Cl. 4): He feels so thoroughly misunderstood that he had to create for himself a world where he is comfortable.

(Co.): This world of being comfortable is this fantasy world - an understanding world within oneself. Are you following me? I think I'm probably not hearing you very well. I think what I'm saying is you're telling me that when I'm not understanding you, that you want to withdraw rather than help me to understand you.

Statement 4. (Cl. 4): True.

(Co.): I kind of sensed this "if you don't get me

> pretty soon there's no point in my saying anything." I think that's kind of a good thing because I know I felt that little panic for a while.
>
> Statement 5. (Cl. 4): I have to stop a moment to try to understand what you were saying about "is this fantasy?" When you asked me if the fantasy world was comfortable for this person.

The client is somewhat distracted by the poor response of the counselor. At one point, the counselor seems to be injecting his own ideas into the client's communication, and the client resists him. This kind of "sparring" often takes place in a discussion but usually is not adverted to. It should be noted that the counselors in the groups were not necessarily professionals, and so their responses may often be inadequate. However, this can serve to illustrate what may readily happen in any learning situation where the learners are trying to understand either the knower or their own peers. They soon develop the skill of understanding and the process goes more smoothly. In the following, however, we see the counselor still interfering with his own reaction.

> (Co.): I guess I was trying to find out more about your concept of a fantasy world, and I don't think I came back to you very well. I liked your idea. I think you told me that, if a person understands you, you can talk to that person and interact. But if I can't understand you then you can't respond so you would go inside yourself and build a fantasy world where you will be comfortable.
>
> Statement 6. (Cl. 4): Yes. If the person who is misunderstood constantly - a person who feels misunderstood by everyone with whom he comes in contact and cannot find a person to relate with - this is the basic cause of mental illness.

(Co.): I think this is very interesting and I think it has real meaning.

Statement 7. (Cl. 4): Because in being misunderstood, the person also feels unloved. He feels kind of alone.

(Co.): You mean, to understand you is to love you and if I don't understand you, I really don't love you.

Statement 8. (Cl. 4): I feel that most people...

(Co.): Well, I like this idea that if I understand you and you understand me, then, we really have taken the time to understand each other. Therefore, to take time is to love each other.

Statement 9. (Cl. 4): Yes, because there has to be some love present in order to take the time and the patience with the person, and it requires love to a great degree. One might feel bored by having to sit and listen to someone who isn't really helping them to grow.

(Co.): And if we love, we won't be bored - you're saying.

Statement 10. (Cl. 4): Yes.

(Co.): We'll be listeners - open and able to hear.

Statement 11. (Cl. 4): Yes, and to me this is where redemption comes in. We can redeem each other by simply listening and understanding what we're hearing.

In the final statements, the counselor seems to be doing a more effective job of understanding and one can sense the client's relief. Without an opportunity to explore the "seed" through an internalization process of understanding, the learner may never be allowed an adequate choice to accept or reject the material.

Sampling 3 - Friday

Client #1

> Statement 1. (Cl. 1): I think the main gist of this session was to give us the importance of words. Words have a way of...I guess they've been trying to tell us that a word is a symbol to describe our feelings. And once we get the proper symbolization to describe our own emotions, we can get this episcopic view of ourselves and somehow go through the underbrush by using these symbols - the words. And I got a lot of insights into some of the words. They were given to us so fast that I was afraid I wouldn't absorb them all, and I'm sure I didn't. But words like "gnosis" is the knowledge of yourself and "logos" is a cognitive type of word. And sometimes in counseling, just one word will help you to get this episcopic view.

In the above statement, the client is highly cognitive. There is a genuine struggle to get the meaning of the knower's presentation. This, however, is not a depersonalized intellectualism on the part of the client. He clearly relates it to himself.

> (Co.): So, as we become more clear in the use of words as symbols...you're saying that you can then make yourself understood better. You can feel more understood as a counselor responds to you with certain words. Words become very important.
>
> Statement 2. (Cl. 1): Right. And sometimes we can't find the proper word or the proper symbol to give us insight into our feelings.
>
> (Co.): So there really is a word, if we can find words for ourselves, that help us to look and to feel who we are.
>
> Statement 3. (Cl. 1): Yes, and once we are able to do this and to get insight into ourselves using the symbols, we will have enough insight into getting ourselves out of this pathetic or pathos state in which we all are sinners. Because we are sinners in a pathetic

state. Once we move ourselves out of that state, we are free to love ourselves and, when we love ourselves, we love ourselves enough not to sin.

(Co.): The whole concept, then, of understanding the meaning of words, gives more depth to the whole concept of understanding the meaning of our lives.

Statement 4. (Cl. 1): Yes. It can give you insight into your own spiritual life as well as...

As the "seed" takes root in the client, he clearly makes what he has heard his own. He makes it highly personal.

Client #2

Statement 1. (Cl. 2): I'm kind of a little intrigued by the idea of the words being a way to clarity. The simplicity of a word can give insight to ourselves or, perhaps, can give someone else insight into us, too. I hear him (the teacher) saying that the counselor, having a knowledge of words, can use these words to help the counselor gain insight.

(Co.): It's amazing how one word can just open up everything.

Statement 2. (Cl. 2): He suggests specific words to be used in specific situations, and I just have to say that probably the reason I'm struggling so, is that I reject a great deal of this.

Client 2 speaks of his difficulty in accepting the knower's mode of presentation. He still has some difficulty in letting "the seed enter in". We will see that he is also somewhat threatened by the lecturer's peculiar use of words. He wants the lecturer to conform to his own pattern.

(Co.): It's hard to keep yourself open to something that you don't quite agree with.

Statement 3. (Cl. 2): Yes. You see, I see meaningfulness in words, that doesn't bother me at all. But, I find myself sitting there not wanting to get all tied up in more words and more pictures and more stuff.

(Co.): You kind of turn him off.

Statement 4. (Cl. 2): My mind hears everything he says and I want to give him his point of view, but I submit that he is communicating to me ideas that I'm probably going to have to struggle with a while if I'm ever going to accept any of these words as meaningful. I think one of my reasons is my observation of people. When a new word is tossed out, it's a struggle for everyone to find out what he means by that word. And I see the interaction between people as not having to be an interaction with all kinds of special words to give you insight here, here, here and here.

(Co.): The idea of him presenting certain words... you find words very important, but you don't like anyone tossing them at you all at once.

Statement 5. (Cl. 2): I like to use my own words. I guess I don't like anyone telling me there are words I ought to use, and this word means this, and this concept holds these kinds of words, with which I'll find my way.

(Co.): You kind of resent being told what to do and how to do it.

Statement 6. (Cl. 2): That's good, you're telling me I do resent it. And I'm sure I'm sitting there resisting it without any doubt.

The client's final statement indicates insight into his own resistance. While he may not agree with what he heard, at some future time he may be sufficiently open to truly understand it.

Client #3

Statement 1. (Cl. 3): One of the phrases that was used, I think, has some kind of significance and that is what I think he said, "when a person is lost, they travel in circles". I think that, for me, that has a certain kind of significance, because I think that when I

> get overly involved in my work, since I have to say that I belong to many committees and many organizations. And I think sometimes the schedules can be very tight and you can very easily get caught up in the cycle.

We see in this client's statement not just an intellectual understanding but a high degree of internalization.

> (Co.): Then, if I hear you correctly, you're saying, "all these things I'm doing keep me full of much running around. I feel like I'm running in circles and I can be lost from the very first thing that I have as a priority".
>
> Statement 2. (Cl. 3): Yes. I think there are times when I could say that I am going in circles, and that it would be almost like you have a schedule where you are supposed to be at this meeting at this time. And I would say that the lecturer kind of summarized that kind of activity when he said that...It doesn't characterize my whole life, but sometimes it is like this.
>
> (Co.): I'm kind of lost, though, as to how you really feel about this. You feel a little clarity on this - you say that it is all right to do this.
>
> Statement 3. (Cl. 3): I'm saying that this is not something that one would want. I'm not saying this is how I would like things to be. Somehow, to be involved in many things is a good thing, but at the same time, I think there has to be certain priorities that a person has to set in his life. And, particularly, I think I would find myself having to set my own priorities, since I am a religious and have committed myself to the Church, to the community, and to Christ. And, therefore, I'm saying that sometimes I've very definitely felt that I have been over-active. And the priority of my religious commitment has not always had an opportunity to take first place.
>
> (Co.): Then the lecturer's statement really gives you a feeling of helping you to reset the priorities.
>
> Statement 4. (Cl. 3): Yes, I would say so.

In his final statements, the client seems to have arrived at a choice - to make operational the content of the presentation.

Client #4

Statement 1. (Cl. 4): I guess in the explanation of people in the process of change, we have to consider how people resist it and how some are in the anticipation of changes. In a counseling-learning situation, I guess this has to be taken into consideration. He pointed out that in the case of Saint Paul, Saint Paul's little message, where he says, "I would that you are but are not". In other words, I feel that Saint Paul was saying that he hoped the people were further, like in stage five, instead of where they are, in stage one. So instead of Saint Paul presenting to these people a learning situation, which would be in five, he had to present to them something a little less intense or...

(Co.): Probably people that are resisting change need to be dealt with in a special way, and you are referring to Saint Paul.

Statement 2. (Cl. 4): Yes, I feel that the lecturer brought out that little message of Saint Paul's in order to show us that a person...I don't know what to say. I guess I haven't fully cognized this...But he felt that people then were too childish and too carnal to come into being. In order to find a sense of quality.

(Co.): In other words, the people who lived during the time of Saint Paul had a real struggle to change, to adapt to the things that Saint Paul was trying to...

Statement 3. (Cl. 4): Yes. They call it...I feel that probably Paul felt that they were resisting the change.

(Co.): And that he wished that they were more adult and was disappointed that they were still children.

Statement 4. (Cl. 4): Yes.

Summary - Group 2

As with Group 1, Group 2 appears to show a similar movement from resistance to openness between the first and third samplings. Again, while there is a lack of total openness, there is a growing security in allowing the words of the teacher-knower to enter in and germinate. Were it not for the fact that the client-learners were given the opportunity to cognize their resistance, this resistance could become more solidified as the learning process continued.

Group #3

Sampling 1 - Monday

Client #1

Statement 1. (Cl. 1): I was probably reacting. I hope I was responding to what I saw as the probable situation: that which had occurred. I had a background of seeing something occur where this kind of reaction could occur and presumed that was this situation.

(Co.): Do you find yourself distracted with those thoughts?

Statement 2. (Cl. 1): I didn't think of them as a distraction. No...I felt I was understanding. I was sort of appreciating the fact that how these people had not heard him, so now he was listening to them and they were finding out that he could listen - that wasn't the problem. Whether they actually heard the final conclusion, well, I guess it maybe came out of their speaking-well, they didn't seem to have clarified it completely and he didn't attempt to clarify it. I was thinking, that they had not been aware of their need to listen to him before. They hadn't caught that message. They were saying, why didn't you listen to me and he wasn't supposed to have been listening to them.

In the above two statements of Client 1, he is not sure whether he correctly understood the presentation. He is hesitant, holding back, not yet fully committed to the learning process. However, he is struggling to be open.

(Co.): But he gave them the example, the example of listening.

Statement 3. (Cl. 1): When the situation was such, I don't know, I just object. I can't say anything further about what I saw. Maybe that's far too objective but that's what I felt.

(Co.): As a clarification, did you interpret his listening as a chance to prove the point of listening? Or did you see it as a part of the workshop?

Statement 4. (Cl. 1): I don't think I saw either one. I think I simply saw him responding to a situation. The situation arose and he responded to the situation, a very human real life thing. I didn't put it as a workshop; I didn't put it as a gimmick. I saw it as this was what happened and he responded to it.

(Co.): An honest response.

Statement 5. (Cl. 1): Very honest. It had to be set up. It was sort of a...he was determined about the contract. In one case, there was the contract for him to speak, to be the quiet teacher and for them to be the listeners. And in the other case, this particular case that we saw, he had made a contract with the listener. They were to be the group...

(Co.): Counselors...

Statement 6. (Cl. 1): Well, they weren't counselors really, they were speakers. I want to say students, clients...

(Co.): And he was freeing them from their hangup.

Client #2

Statement 1. (Cl. 2): It didn't interest me. Sometimes he gets off on these things and I want him to say more. I guess...and so when does change take place? So it varies, everybody is at a different level. As he gave the example of automobiles turning on their lights and automobile lights being turned on and the approach of darkness and, if course, some people need the lights sooner than others. There might be the need of confidence with their lights on and so feeling confident of knowing people can see me coming.

In his responses, Client 2 is giving a highly intellectualized and depersonalized recitation of what he had heard. It is as though it has no personal meaning for him but remains outside of him.

Statement 2. (Cl. 2): Creative reaction has not entered into my consideration of the material. Because I have been in this process of change, myself. I would say, my own life in the priesthood. I had almost thirteen, fourteen years pre-conciliar, and how many are we afterwards, eight or so years afterwards. I was in a world where it demanded a change. The world I was in, during the time of the Council, was a very small town in Chile. A Jesuit was the authority and there were thirteen other Jesuit priests. I was the only non-Jesuit present there. We all worked together very well and the Episcopsy of Chile...was very much advanced and...

(Co.): The change was already part of the....long before this became a part of the Council.

Statement 3. (Cl. 2): Oh, yes, change was...there was a certain closeness there, and so the whole change of our life was together. There was a togetherness there when it came to the changing of the habit; letting go of the cassock, letting go of the breviary and taking on other prayer forms. There is always this change. I am still in a world right now that is resisting change and so I was able to appreciate his explanation of change...

(Co.): How long it takes.

Statement 4. (Cl. 2): Because having changed to a different locale, I found that change was more rapid in other places. Here I can see people still resisting change.

(Co.): You lived with the prophets and you've lived with the people who are extremely conservative, too, so you...

In his final responses, Client 2 seems to have made a complete reversal in internalizing the material. Perhaps through the understanding of the counselor, he was less threatened by it and so could better relate it to himself.

Client #3

Statement 1. (Cl. 3): I don't know that I can reiterate much more than what you have said except that I'd like to say that it was easier for me to follow this time. I'm not quite in a haze...

(Co.): You aren't quite as lost.

Statement 2. (Cl. 3): That's right. Oh, boy! I was really lost last time. But what worked before, I think that's the big thing, isn't working now and, in the change, I think what I really got more and more out of it is his use of scripture...in applying scripture to this whole bit. That each one of us is worth something and we have to bring the value of another person out, especially, in our counseling and our realization that they are worth much more.

(Co.): So you did seem to catch, especially this time, another example of appreciating the person.

Statement 3. (Cl. 3): That's right. That's what I got, and when we do that, we bring the newness of the other and the redemptive power to them; when we recognize who they really are.

(Co.): And you saw this in a client-counseling relationship?

Statement 4. (Cl. 3): That's right. The wholeness of life is tied up in the Bible now. The message of Christ comes through so forcefully in everything that we do. If we know the right passage at the right time we can really bring this forcefully to other people as well and be the...the wholeness of Christ comes through. This is reflective more than the...but that's what the change does.

We see Client 3 quite open, although not sure he has totally understood, and somewhat fearful. Through the understanding responses of his peer group acting as counselors, he will be able more and more to accept and internalize what he has heard.

Client #4

Statement 1. (Cl. 4): What seemed to strike me was he was focusing on change. In the first part of it, I was trying to figure out how he was relating this, and trying to bring all this together because he said it was a ramification. I guess I put in what he was saying on change something he didn't state, but I felt what was important there was, as a counselor, we need to understand that people are willing to change at different points. Some kind of predict it and find it easy. He used the example of the forty-eight squares as an example of how we can resist change when it's happened, you know, not in a healthy way; but I saw this in my own mind, too, as the central part of the counseling-learning process. If we aren't aware of how change occurs in an individual, or can't see the point when a person is willing to change, maybe...

(Co.): Can we live in the now with that person who is counseling?

Statement 2. (Cl. 4): Let me see, where...I'm thrown for a loop.

(Co.): You were talking about the change or when a person is going to change. The change is going to take place when the person is ready so the counselor is preparing the person for a change.

Statement 3. (Cl. 4): And he was giving us a background in understanding change itself. That you accept it at different points. I saw that as very valuable understanding on the part of the counselor because it would affect the evaluative stage, for example, in a counseling process. And especially the last step, a person might need more time to grope with the alternatives and to be reflected.

(Co.): The integration of the material may take a little more time, is that what you're trying to say?

Statement 4. (Cl. 4): Yes, and that's what I thought was more important about understanding change. As you mentioned in scripture, like only to the point when a person is free to love himself, this would be the point of really, really evaluating integration, of making things very, very clear for that person and sensing when that person might change. This might make the biggest difference in how a person is sensitive to it.

(Co.): That might be a longer time of living, of practicing it. Change can be incorporated...

Statement 5. (Cl. 4): Or being made to say I need to change, no. At the point when you're ready to change is what I was sensing.

In his initial statement, Client 4 remains somewhat removed from the material of the presentation, rather than entering into it. He seems to take the position of the uninvolved observer.

Sampling 2 - Wednesday

Client #1

Statement 1. (Cl. 1): Well, I'm brand new at this. I've never been in an experience like this. I feel the great need of sympathizing. What had been said prior and to be able to give it back...I don't have this art at all. If you've noticed with anything I've done, I've made a real effort but I can't yet...

(Co.): You feel insecure.

Statement 2. (Cl. 1): Very insecure. Because it has to take just a few words to synthesize with what's going on so that someone can jump from this one level of where they are to the other, and clarify it in their own minds. Because I've done no formal counseling at all. What I came for was really some information, so it's just basic in that sense for me. This has helped a great deal to know that. I've watched this whole thing from Sunday night on. I've seen what has been done; but I still have not accomplished it within myself. I know it's a great need.

(Co.): You're beginning to see, too, that you can progress in it.

Statement 3. (Cl. 1): Oh, yes. It's an absolute necessity. But I never recognized that before because I've never had the opportunity to, but it's still going to take a long time to practice it. It's difficult to leave these other worlds now and come back to what my world was when I was watching that program. I was placing myself in a situation, surrounding it and interpreting it in the light of a former situation where I had seen the lecturer become very unhappy with someone who had not listened to him and asked a question rather than respond to him. I was seeing Dick getting angry in that type of situation. I'm not sure that was correct, but that was...so I was presuming that I knew the background and acting on that or listening to it in that sense. I don't know, therefore, if I interpreted it correctly or not. I don't even get what I'm saying.

(Co.): I think you're saying to me that you have placed him (the teacher) in a situation prior to this television program and you're placing Dick in a reaction to him.

Statement 4. (Cl. 1): Yes. I had seen him in a teaching situation before where had reacted very strongly to someone's lack of listening and then I presumed that this was what had happened. I, therefore, expected that was what Dick was excited and angry about, and that he (the teacher) had reacted to Dick and Dick didn't see why he should have reacted to him. Having seen that type of situation, that's what I'm presuming happened.

(Co.): But it never came out in the program what actually had occurred.

Statement 5. (Cl. 1): No. So, actually, I was sensing more than what was going on in the program. But if I have to talk about what I was hearing in the program...that's what I was hearing.

(Co.): You can't be curtailed then by the program itself. I mean, cut off a little bit.

Statement 6. (Cl. 1): I was sensing it out of my particular world view.

(Co.): The issue was with another similar incident.

Statement 7. (Cl. 1): Yes. I was taking it out of a situation that's part of my past. That word, curtail, kind of hurts me. On the other hand, that's perhaps an honest word but I didn't like it. What I was seeing was this particular kind of situation and that these people were actually not understanding the lecturer and had so indicated by their reactions in class, and that he had consequently reacted very strongly to this one particular person. Call him Dick...I presume that's who it was. That was simply the whole situation on which I was working. I was hearing the lecturer now letting them see that he could listen, but that had not been a situation in which he was supposed to listen.

Client 1 is reacting in a way that is typical of the adult learner. He is not only anxious, but he is filtering what he had heard through his own background, and, in a sense, distorting it.

Client #2

Statement 1. (Cl. 2): Because of our habit of filtering, we don't come to an understanding of what people are saying, that's going to awaken us...by this jolting is what I mean.

(Co.): Uhuh.

Statement 2. (Cl. 2): Because of that filtering process we all have...I can see myself as a pretty good filter...not being able to give a broader type of understanding.

(Co.): So it does express a natural want, a need to hold in. We're coping with ideas that we can understand. It's with things that don't jar us or anything...

Statement 3. (Cl. 2): I see it on the symbol of the baby food, too. How a mother is very careful in getting the food plain enough so that baby can swallow it. It is the same with our educational systems, especially...the theological limitation of the priest in his catechetical relationship with his people - always giving them the baby food, not really treating them as adults in giving them more of a solid understanding of the doctrine.

(Co.): Not just a filtering process, it's more of a watering down process in making it so simple and so fine that it can be grasped by the simpler person and then it loses its value.

Statement 4. (Cl. 2): Another idea that struck me a lot was the one you ended on. It really fascinated me... this idea of what he said about living stones. The idea of hearing without affectation, literally, I thought, wow! That really put it where it is. I suppose I related it to scripture but it also relates to what he was saying about a counselor who is someone who does not respond with affect. Someone who gives a deep understanding to another who is a living stone. That's what lets the stone be living in that a seed is sown, or a knower is heard by the learner. The knower is heard by someone who wants to learn. And so the living stone is alive, recognized. Now that's what makes community. The whole idea of listening; of being understood, understanding, everyone getting a chance.

(Co.): The back and forth movement of now I'm the knower and you're the learner, and vice-versa.

Statement 5. (Cl. 2): That is the tradition, the handing on. Of course, that was a new thing to me...the livingness of tradition. Because way back in those years of studying theology, the historical relationship to the development of the authority of the Church is what was emphasized. We place so much on this tradition. The reformers were not really tuned into our traditions. They did not accept it, they were rejecting the strength of this tradition; the livingness of this tradition. So when they broke, they broke that tradition. The breaks... there is a discontinuity of the tradition.

Client #3

Statement 1. (Cl. 3): That's what I felt. Whatever the issue was, I felt the freedom, first of all, of Dick, to bring this to the fore. Many times the people are afraid, but they were that far advanced in the workshop, or whatever they were doing, to be able to confront him (the teacher) with their situation and bring it right there and clarify it in the nucleus of people. That's the way I felt.

(Co.): The freedom that was expressed there was the thing that caught you the most.

Statement 2. (Cl. 3): The freedom was the advancement and also the supportive role. The man said he was very angry but the silent role of the other three was important. At least, that came through to me. I don't know if I got the message or not, but that's what I got from it.

(Co.): So it's kind of a listening experience, listening on the part of the lecturer. You felt the nonverbalizing was important, too.

Statement 3. (Cl. 3): Yes, because I feel many times and, of course, this is my experience, people fail because they aren't empathetic with me. At least, I don't feel their empathy. They don't come through to me as a very empathetic person. Many times a person can come up to me and just by some little expression totally imbibe what I have said and understand it. Many times people verbalize, but they don't feel it. And many times they don't say anything but, at least, I feel the empathy very, very much. I felt there were people there who were very empathetic in their silence. There was also an angry response and a clarification from the person himself. A freedom to bring to the fore whatever his problem may have been.

(Co.): The persons were involved.

Statement 4. (Cl. 3): Many times we go to other people rather than the right person.

(Co.): That was really a good point that you thought out, that they were really confronting the person who was causing their difficulty rather than going to an outsider in that particular situation.

Statement 5. (Cl. 3): Yes, and saying, well, I don't understand it, what's it all about, and forget it. Then you are shutting them all off, completely, and they wanted to learn.

(Co.): I think you said before, too, you personally are very conscious of this very active role of just listening on the part of people who sometimes don't express it, because you've experienced this yourself. Sometimes the person who actively responded was not really feeling with you, but someone else later gave you the feeling of being heard.

Statement 6. (Cl. 3): Many times, in my experience, people say they understand, but they don't feel like I do. Maybe they want to say something, they want to get in there. Many times they want to give me advice rather than listen. I think you have to know when to give advice, and when to enter into the wholeness of another.

(Co.): So you appreciated this because the peoples' ideas got across, they really had a chance to be heard.

Statement 7. (Cl. 3): Also, I might say that sometimes advice is a defense mechanism.

(Co.): And so you'd rather be heard, rather than be advised.

Statement 8. (Cl. 3): If there is a problem, a real problem, the advice would ordinarily come from having been listened to. Many times you solve your own problems by having someone listen to you. The very fact that a person enters into me and is empathetic with me, frees me and that is advice enough.

(Co.): Right.

Statement 9. (Cl. 3): And many times it is a problem they can't do anything about, anyway. I have to be the reactionary within myself. I know by verbalizing this gave it a new dignity for me. I also saw the dignity and value of being a counselor...that you could help someone else to humanize his own living, to place order in his own life, to get a perspective again and what a beautiful thing this was...to be able to do this. It made me more enthusiastic about counseling. I saw the value in it, not only for me, but how I could help others.

(Co.): It could bring hope both ways.

Statement 10. (Cl. 3): First sense, not hope. Hope doesn't somehow fit it, but a sense of dignity.

(Co.): A new sense of value of your emotional state and also of your ability to be a counselor.

Statement 11. (Cl. 3): Yes, somehow I respect myself more after that talk than I did after the meeting this morning. How you put that, I don't know. Value, I have a better sense of my own value. I don't know, it tickles me, it does.

(Co.): It's pleasing to see this?

Statement 12. (Cl. 3): Well, if there's anything I've been told often enough, it's that I haven't a sense of my own value. All of a sudden I was thinking, well, that wasn't such a terribly undignified thing to do. I'm seeing a value in myself still having gone ahead and having done it. But, actually, it was a very respectful thing to myself to have done.

(Co.): There was a little embarrassment in what happened this morning and now you see it as...

Statement 13. (Cl. 3): I see it as a dignified thing to have done, which I didn't before. It gives me further self value and it gives me a great desire to go out and do the same thing for someone else.

Client #4

Statement 1. (Cl. 4): I guess I identified mostly with the counselor, not the lecturer himself. I was impressed with his flexibility because he obviously had set this up as an extra thing that he thought necessary. It had its value in the sense that the whole point of this workshop, I guess, was to really hear, to really listen in on a counseling set-up. What impressed me the most about it was his whole redemptive empathy toward goals that the persons felt were not being heard. I appreciated that the very most of the whole thing. I could see Dick's hostility, and personal feelings of the whole group that needed to be dealt with in depth later on... but, for the most part, I was impressed with the lecturer, himself, his ability to really hear and be the object of hostility and scorn.

(Co.): His ability to stand apart from what was really almost an attack on him, his procedure, and just accept this and use it as a teaching procedure. At the moment that they were to learn to listen, he would give them an example of listening, is that right?

Statement 2. (Cl. 4): No, that isn't exactly what I was feeling. I was mostly impressed with his redemptive love, perhaps. It was the deep concern he was showing. Real love, I thought.

(Co.): So you could actually see that in that television.

Statement 3. (Cl. 4): Well, the main idea I got was that what a person really wants to accomplish in a counseling session as a client is to be able to see the whole picture in a clearer focus than when he started. For example, he might see just the trees or the forest, depending on which way he's hung up, but what's important is to get an over-view of the whole thing for the client. The way I heard it, it's very important that for the very first time, the counselor does pick up what he says clearly because the client is spilling out his guts, so to speak, and he may be left at a point where he can be either clearer, or muddier, or more confused. If he does not sense that he is reflected back in a clear way, it will not come across. That's what is so important in the counseling session, the ability to pick it up. Otherwise, spilling one's guts out can be a very horrifying experience.

Sampling 3 - Friday

Client #1

Statement 1. (Cl. 1): I felt that what was said was that the client came in confusion, and I like that symbolic form, the forest from the trees, because I think that's where we are most of the time. I also got from him, that, unless I move to a pillar that I can branch off from, there is going to be more confusion. In other words, if the counselor cannot give me more help or see where I am, then I'm going to be much more confused and drawn back; rather than go forward to explore further in what's going on. I guess I was so caught up in the Greek words and what was happening prior, that I find it difficult to explain all his terminology, and I like the picture of moving forward from one stage to another, always being clarified. I guess my anxiety, also, at this point, is that, hopefully, somebody will understand so they can pick me up and move me forward.

(Co.): You're a little in need of someone to get you up on that pillar right now so you can get the overview-forward.

Statement 2. (Cl. 1): Because what I see is causing the inability to have a close relationship with a number of people is within me. How does - see, I can't even verbalize it now - I know what I have to do is let it hang loose and I see it as an utter impossibility. I want to, I want to forget about it and let it be.

(Co.): But you're facing a situation which you want to face honestly, and...

Statement 3. (Cl. 1): I guess I want to talk about it now in the hope of getting away from it. I find that, around the house, if I can talk about what's bothering me, I can lose it then.

(Co.): You can just get it out of yourself and become freed from it?

Statement 4. (Cl. 1): Yes.

(Co.): But you have this feeling that if you could kind of relax and let things unfold naturally and then things might work out, but there is this other feeling of just wanting to somehow struggle it through and do what you can.

Statement 5. (Cl. 1): I'm constantly being confronted by it. There are people here who I know well and with whom I don't feel easy. I block the minute I see them and it's a constant confrontation to me and it's maddening. I just have to let them alone, leave the whole situation alone. Don't try to do anything about it.

(Co.): You'd rather walk away from them.

Statement 6. (Cl. 1): Oh, no! I wouldn't walk away from them.

(Co.): You want to face it.

Statement 7. (Cl. 1): I want to face it in myself. I don't want to do anything external about it because I think that's the mistake, to do anything extra about it. Just let me be who I am and let them be who they are and let the situation flow freely.

(Co.): But you feel the conflict within you?

Statement 8. (Cl. 1): I keep on being frustrated that the situation remains where it is. But I keep it where it is by my own attitude and I know this. It's my own interior hangups that probably create it.

(Co.): Depends on that underbrush there, how lost you are, how much you're going in a circle.

Statement 9. (Cl. 1): Right. If I could catch myself there at a rather initial stage and be able to help myself out of it...just using a little setting. Now I don't know whether that's valid or not, but this is what occurred to me, that one might help oneself that way. He (the teacher) made the comment in his previous presentation at the beginning, somehow...something about one could counsel oneself sometimes...take counsel with yourself, and I thought, I wish I could do that sometimes because I was still at that stage of thinking. I was a little bit embarrassed, you know, how far gone I was. But I think perhaps, that is what came to me then, rather freshly, because I no longer felt the need to do it, to do it for myself. I had seen the other aspect as respectful now and this came forward as that's the way you really come to it, by yourself.

Client 1 sees the value of being understood as a knower and freed to move ahead to further insights with the help of an active listener-learner.

Client #2

Statement 1. (Cl. 2): I have a very positive - I have a, you might say a very - let's say - job satisfaction. I'm pretty happy with what I'm doing. I'm with a group of young priests who are just getting started. And first of all, their own idea has been settling - they're settling - and in their efforts to work they're always trying something new and there's always a dissatisfaction. I have tried to be my own example, in - we don't meet too often, and when we do meet and get together, then each one kind of exposes how he's doing and how we can help each other, and my efforts, weak efforts, they haven't been too strong, because of the difference of age. I'm one of the older ones. Well, the difference is they're one to five years and I'm twenty-two years, and with the wrong age of experience. I don't like to use the past, I try to use the present and so I'm feeling that what I'm using is...I try to insist on their knowing what they're doing because I see them trying things and failing and then wanting to try something new. They actually want to get lost, as it were, in doing something where there's no report; nobody can really say they're succeeding or failing.

(Co.): You find that your job is very successful and you seem to appreciate the group you're working with because they're kind of creative people and can take what's there and always find another road to try. You appreciate that because they seem to evolve from life as they are and...do I hear you right? In this, you want to be the same way, but on the other hand, you just don't want to go on to the past, you want to join the same type of cooperative efforts and grow in a creative way.

Statement 2. (Cl. 2): I would like to be able to help them. I would want them more to come to me and really seek or ask my opinion, or appreciate my opinion. I try to give them examply by really being happy with what I'm doing and hoping that I might be able to be of assistance to them; give them some kind of guidance. I'm the old fogey, they don't come to me. They want to do things in their own way. I don't like to see them making the mistakes they're making. I think I could be of help to them but I don't want to move in and try to insist or try to be of influence. And at the same time, I think I could be helpful to them.

(Co.): So you see who you are and the experience that you have had could be a help to them. That maybe they aren't giving you a complete opportunity to be...

Statement 3. (Cl. 2): To be helpful to them. Yes.

(Co.): So you see that you could give a lot more...

Statement 4. (Cl. 2): Yes, to them. But they don't turn to you...I think only because I mention the generation gap that does exist...I might be happy but they don't want to do what I'm doing. There's one thing, because they think they have a special calling to a certain class of people in a certain way and I'm doing something a little more professional and so on, and I...we don't fall into the same category where we're doing the same work.

(Co.): You think you would be happier if they would come to you more?

Statement 5. (Cl. 2): Yes, I think I could be of help to them...but when we get together this satisfaction does come out of them. I'm sitting back and ready to be of help if they want to look for it.

Client #3

Statement 1. (Cl. 3): But something else I think that's very important, and I don't know if I can verbalize it correctly, but I'd like this community aspect of learning...that we're not in his historical background that he gave us of schooling. That it's for everyone, and that we have to enter into this whole situation completely, openly, and empty ourselves almost, to receive what's there and that we don't play the game of leapfrog. Because when he brought that out I thought of situations in which people in a Bible Study Group don't listen to what's being said because they want to give what they have to say. So people do go away stimulated, but I wonder if that's right, so this is the big question that rose in my mind.

(Co.): The...first of all, you did appreciate this bit with Jack. You appreciated the fact that he used it as a learning situation. Also, you were much drawn to this community aspect, particularly as you could fit into your own situation even with this Bible Study Group that means so much to you. Sometimes people are so anxious to give, they don't learn.

Statement 2. (Cl. 3): And this is the frustration that I had with one particular group. In reflecting on this, we do have to grow, and the only way that we can grow, maybe, is by the game of leapfrog. By stimulating until people can know that they are not listening. That they're just saying things to be heard because they have a reflection that's important to give, but that's not really adult learning. That is what really came through to me this afternoon; it's not really a learning situation, it's a stimulation game.

(Co.): That people may sometimes need this in order to feel recognized and accepted in the first place, they may first have to be allowed to leapfrog. And then, somehow, they kind of get a feeling of recognition...maybe they will be able to learn.

Statement 3. (Cl. 3): And he brought through forcefully to me the very fact that I'm not hurt anyway, so I'm not worth anything. In other words, because what I have to say, because people don't listen is not important, so I might as well shut up, instead of accepting the openness. The community should help me. In other words, be open and grow.

(Co.): If I'm not listened to, if I'm not recognized, I sense the lack of worth, and community properly should give me this input.

Statement 4. (Cl. 3): And I think this had been the case in the past...what most of us have come out of, and that's why in any organization, particularly...they're running the whole thing, they've got the whole show cut and dried anyway. Why should what I have to say be important. I think many people feel this way and this is very emphatic this afternoon...what it brought out to me. It brought out the level, the difference between just saying what I've got to say for a learning situation.

(Co.): It hit you very close because of all these group situations you know of in parish life where this does happen, that people don't turn off because of...

Statement 5. (Cl. 3): That's right, and this is not adult education. Sometimes we're terming, well...adult education, this is a bible study group, or a prayer group, or how many forms does it have? This is actually, well, maybe we are. In some sense, maybe it's one step, maybe it's a baby step toward a greater thing. But if I am aware of this, conscious of this, it's my duty then to bring it out a little bit further.

(Co.): The purpose they really came for, you have really seen this as something that's a good learning situation for you, if you can grasp it to help others.

Client 3 experiences a high degree of symbolization around his own personal teaching experience and demonstrates some movement toward internalization.

Client #4

Statement 1. (Cl. 4): Thinking back over it, what hit me the most was the fact that we're dealing with adults and it's a whole new model of learning. It's not like a child type of model where the child really responds to a teacher in grasping it, it's kind of judged against how the rest of the class does. It's the idea that each adult in a community of learners, and of teachers, some have seeds or a seed that the rest does not have. So you have a whole composite of individuals, or persons, that are both teachers and clients in a learning situation. It is a very rich thing on the one hand because there's such a variety of seeds in that whole community of people. However, we can get hung-up by the richness of others' seed and close them off and lose the variety of richness in a community.

(Co.): In this adult association that each has something to contribute, the process is more of an awareness of the contribution of trying to grasp what each one has to give. That is the growth process.

Statement 2. (Cl. 4): And if we don't feel comfortable in understanding the idea, that there are all the different kinds of richness in the group, we can close ourselves off, or feel threatened by another's richness; because I don't have it. Or, it can be, too, that somebody else in the group has a richness to a greater degree than I do and I can be threatened by it because I'm not going to admit that that guy knows more than I do. So, in a sense, we would all feel much more comfortable if each person was completely enriched in just one particular area.

(Co.): You find that threatening to the community?

Statement 3. (Cl. 4): No, I'm not saying that I do. I just use that as an example of what I said, that someone who might have the same seed but to a better degree, maybe has grown more, can be a threat to someone who has it to a lesser degree...is not as strong in that same thing.

(Co.): Could be an example in the languages or someone who knew, something could be threatened by one who knew more.

Statement 4. (Cl. 4): Which is another example what I was just pointing out...how we can close ourselves off in a death trap image...not be completely open to the community of a learning process...a whole community of counseling-learning. I think that's just how it all hit me afterwards. Just what he was getting at. I found it kind of rambling at times. But looking back over it now, I can see. That's how I put it together, anyway. He's kind of asking us to have the understanding hearts, every seed in the whole group, every person in the whole group.

(Co.): So you, in a community, would not feel threatened by a superior person, a more prepared person.

Statement 5. (Cl. 4): That's right, and what I felt he was asking us, was to just feel comfortable with the role, as far as I know, and not be threatened by what we don't know. There are other examples, too, that he gave that I felt were very good. The example of not really hearing. Jack didn't really completely capture what he was saying but rather he took the seed that was sown and added his own to it, in a sense. He did hear, but he gave it back in a way that wasn't exactly the way he meant it, which, I thought again, was another example of what we might feel in a community counseling-learning. It's not really appreciating the seed for what it is - we're trying to remake it.

(Co.): But there was a certain amount of truth in that word regression that you used, so he couldn't really throw it away; that was his contribution.

Statement 6. (Cl. 4): Yes, that was the idea. Again, just not a real openness. A complete openness to the seeds that are sown.

Summary - Group 3

If we contrast Client 2's first statement in Sampling 1 with his first statement in Sampling 3, we see an almost complete reversal from negative to positive attitude. While this transition is not quite so sharp for the other clients in Group 3, there is evidence of moving toward receptivity of the cognitive presentation of the teacher-knower.

Summary of the Three Groups

In all three groups, we saw certain similarities.

1. Resistance or confusion in the opening statements of Sampling 1.

2. An attempt to be open to the counseling-learning inseminational model, sometimes accompanied by pain, and not always successful.

3. Greater acceptance in Sampling 3 of the client-learners' role as learners, and a consequent movement toward internalization of the cognitive presentation of the teacher-knower.

4. High level of particularization in the beginning. According to our hypothesis, this movement is facilitated through the understanding responses of the counselors in the small groups. Because the client-learners are allowed to express themselves either cognitively or affectively (usually more centrally affectively in the beginning) they are gradually free from their threat either of new knowledge or the learning circumstances themselves, such as, the person of the teacher-knower or their own group.

We see also a growth toward a community learning situation in each group. Instead of questioning, doubting, and negation, there was acceptance and understanding, with its consequent encouragement for the client-learner's struggle to unfold his unique understanding of the cognitive presentation of the teacher-knower.

Appendix B

TORONTO INSTITUTE

In this group we will be using two samplings only, on Monday and Friday, in contrast to the Sinsinawa group where we selected three. This is designed to show a broader contrast between the initial and the final learning experience of one full week.

Group #1

Sampling 1 - Monday

The presentation to which the clients are responding in the Monday reactions is the viewing of a film in which the knower has become the group counselor because the learners are blocked by a previous lecture that he had given.

Client #1

Statement 1. (Cl. 1): He (the counselor) said we are going to be discussing with the group a particular problem, but he particularly used the words "a hang-up," that this one person has in the group. I felt immediately that he was approaching the whole situation with a definite view in mind already...that this person has a hang-up and that's sort of a pejorative thing...that the person doesn't agree with what he's saying and therefore...

(Co.): You picked up that he had his mind set on a bias, before he even invited the group in to sit down and talk about their "hang-up."

> Statement 2. (Cl. 1): I don't know if it was a bias. I felt it was a bias certainly...that he was the master, he was right, that there was someone objecting to what he had said...and therefore, this person had a "hang-up." But during the interaction between the people...it was mainly between the people...the people seemed to be saying everything and the counselor just seemed to be repeating what they were saying. But I can see the value in that it gets across to the person - that there is someone here who is listening to what I have to say. But at the same time, I felt, if I was sitting down with somebody and I was being counseled and all they did was repeat what I said, I would feel terribly insulted because I would think that was very childish. I presume that he was understanding...that he's going to respond there to the need I was expressing, and not just repeating.

In the client's statement we see a fairly typical observer reaction. What actually went on between the counselor and the group and how they felt about it, was quite different from the client's somewhat uninvolved interpretation of it.

> (Co.): You find him accepting, but in parrot-like fashion. Too condescending.
>
> Statement 3. (Cl. 1): Yes, very condescending. But no one in the group seemed to feel that. They all seemed to work out their problems. Some expressed anger, but, by the end of the film, this all seemed to have dissipated just because he had listened and repeated back. Boy, how did he do it? How did he bring these people to this resolution so easily without saying anything?

It is difficult for the client to accept that what he "observed" is not what actually happened. Often, the adult learner will enter the learning situation with a preconceived notion of how things should "turn out." This can prevent internalized learning.

(Co.): Do you think that the individual could think of his own problem by facing it, having someone else express it?

Statement 4. (Cl. 1): I can't think of anything else right now.

(Co.): Did I hear you say you were not aware of what the problem was and what the "hang-up" was? Did you have that feeling that as soon as the counselor was introducing the thing, that it would have been great had you been let in on what the scene was the night before which caused the poor man to feel the way he did? And that everybody else could empathize with him. Did you have that feeling?

Statement 5. (Cl. 1): Yes, I had that feeling that I couldn't understand the man's reaction because I didn't know what had transpired. But at the same time I felt with him; I really empathized with the person that was against the counselor, basically, because I felt he was speaking on a very human emotional level. I don't know if he was even putting it in a situation of counselor-client. He was coming out on a very personal level.

(Co.): He was really begging the lecturer to see it his way and to assure him that his feelings, which weren't acceptable to him were nonetheless acceptable and could be understood. Is that what you just said?

Statement 6. (Cl. 1): Yes, somewhat. I think he was just looking for recognition, that he had feeling... that he wasn't just a puppet in a game.

The client appears to be projecting his own feelings as an observer onto the person in the real experience of trying to work through his blocking with the lecturer. If the learner is to really understand, and therefore learn, he must enter as fully as possible into the experiental world of the one he is trying to understand.

Client #2

Statement 1. (Cl. 2): I seem to have some kind of difficulty deciding on just exactly my reaction to the

> whole thing. I did really sympathize with the fellow who had the problem, and I was really fighting a little bit against the counselor because I felt similar to what the man had said...that it was just a reiteration of what the fellow was expressing. Yet, at the same time, I felt some good must be coming through. I don't think the counselor was just sitting there saying all those things for no particular reason. I felt he was making an effort to do something for this young man, whoever he was.

Client 2 is struggling to be open to what went on, although he is still holding back from a full "faith" commitment to the experience. This is a form of methodic doubt that can often defeat adult learning.

> (Co.): You saw the counselor trying to help but you were surprised it was so little. Almost being just a parroting back mechanically of what had been said.
>
> Statement 2. (Cl. 2): Almost that type of thing, yes. And I had a little opposition within myself to the counselor because of this.
>
> (Co.): You kept waiting for him to do more.
>
> Statement 3. (Cl. 2): I wanted him to be warmer towards that fellow who was apparently in agony. This, I think mostly, was on the level of feeling more than anything else, as far as I was concerned.

Client 2 here takes the side of the client in the group against the lecturer, now acting as group counselor. This may be a form of closure that, again, can prevent adult learning.

> (Co.): You felt he didn't understand the other man?
>
> Statement 4. (Cl. 2): Yes, I sympathized very, very much with him. But I would have liked to have known just exactly what his problem was, what he was objecting to. As you had mentioned, what had happened in the lecture...I would have liked to have known that. But what-

ever it was, I felt it had cut him very deeply. And I felt then, that he had gone around looking for support from other people. I don't know, other than that, what more I can say, except to say I felt sympathy for him and an opposition to the lecturer. And yet, I felt the lecturer was trying to do something profitable in a different way from what I would have liked to have seen.

As with Client 1, we note here Client 2's preconception of how it "should" have been.

(Co.): Did you think that two of the people in the film were sympathizing with one member of their group?

Statement 5. (Cl. 2): I had a very uncomfortable feeling with them. I felt they were trying to tell the counselor, "Well, really, you're not too bad. We don't want to hurt you too much because after all you are the one giving this course." I felt very, very strongly on that.

(Co.): You felt they were trying to counsel and heal themselves.

Statement 6. (Cl. 2): You see, this came through very powerfully to me and I really reacted strongly to that. I disliked them intensely for the way they did it. If he was wrong, he was wrong. Never mind saying, "Well, you're really all right." I felt quite strongly about that part of it.

(Co.): You really felt the hurt with that guy who was struggling with his feelings. That he had really been sliced up in the previous lecture and you never quite figured out what the slicing process consisted of, but felt most strongly for his pain.

Statement 7. (Cl. 2): Yes, I did. I sympathized with him very, very much because I felt there was something nagging at him and it had not yet been resolved and there didn't seem to be any way of it's being resolved in that particular situation.

Because adult learning can often be a threat to the learner, he can often be unwittingly hurt by the knower. This seems to be what happened and the client in the group is trying to work through his hurt. Here Client 2 has difficulty seeing the group client in his struggle. He expects the counselor to relieve him of his pain.

(Co.): Did he not express, at the end, that he felt it was resolved?

Statement 8. (Cl. 2): He did say he felt better about it. So I just wondered if looking at the thing made him feel better. I don't know.

Client #3

Statement 1. (Cl. 3): It's very difficult to see a film like that and to pass judgment on who is in the right and who is in the wrong. You don't know what took place, or if any injustice occurred. As the counselor introduced it..."now let's just see what happens here... something happened last night, and I'll make an intellectual reflection at the end of it if necessary, but if not necessary, I won't." We were still left in a great big darkness. What happened, who did it, who said what, and so I was kind of tuned off, eh...the whole presentation, right from the very beginning. Now the client came on and I must admit I wasn't on his side at all. There were too many I's, me's, myself...and he was really hung up - pardon the expression - on himself and he was trying to justify himself in front of his other four group members and that again really turned me off. I was instinctively on the lecturer's side from that point on.

Client 3, in contrast to Client 1 and 2, takes the side of the lecturer. However, this, too, can equally block out learning since it is also a form of closure.

(Co.): You were really uncomfortable because you couldn't figure out who it was who had precipitated the whole thing.

Statement 2. (Cl. 3): What happened...who said what...whether the person even had a point here...willing to talk to lecturer.

(Co.): You found him very full of himself.

Statement 3. (Cl. 3): Absolutely. Very much.

(Co.): Are you saying then that you actually didn't have too much sympathy for him at all.

Statement 4. (Cl. 3): I have to say that, yes. In not knowing what happened. I think it would be a pretty hard thing...like for the lecturer to go around from place to place, putting on these courses and then there may be somebody who is there for the very first time and he publicly challenges him...uh, you know? And there may be a point, but you don't know what it was. Maybe that guy was right. Maybe, I'm misjudging that client completely. Maybe the counselor was very cool toward him, and violated all the rules to his own teaching...publicly denouncing that guy...put him in his place or something. This is what was so maddening to me. We didn't know what happened, nobody told us...and here you are...you try to sympathize with the counselor and as it went on I was more and more taking his part.

It is often thought that to understand another person, it is necessary to know something of his background. This seems to be the point around which Client 3 is confused. Previous knowledge of a person can even hinder effective understanding since it can create bias.

(Co.): You're still making judgments about what's happening, without knowing the background?

Statement 5. (Cl. 3): I did, I'm sorry, I did. That's why I liked the way the one person wasn't too reticent to uphold the guy...going back to their own ideas. And the same with the other...he kept saying things like, "How in my own mind I...as long as I get this unhappy and so on. Kind of lost...I could have empathized with the client.

(Co.): Did you feel then that each one was more or less out for himself?

Statement 6. (Cl. 3): I think they felt uneasy. They didn't come right out like you said, they didn't come right out and condemn the lecturer on the stand he had taken.

(Co.): They came there to say something, to have something out, and to really have it out and get the air cleared. And then you thought they all pulled back and never said what was really wrong, what was really bugging them and they were never honest, never confronting, but very nice and very innocuous.

Statement 8. (Cl. 3): The counselor definitely wasn't looking for a fight. He won that part and I was a little disappointed then too. He just kept saying words over and over again. Saying, "Well, that's how you feel and I can understand." And...but he wasn't trying to draw out either way. That was the really crucial point of the whole discussion.

(Co.): You felt that he was very gentle and understanding with these people?

Statement 9. (Cl. 3): That's right, and at the end they all admitted they all felt better now or something, whatever his solution to the problem was.

(Co.): You felt his reaction was lacking somehow?

Statement 10. (Cl. 3): Yeh, meanwhile not knowing what happened...that was the maddening part of the whole thing.

Client #4

Statement 1. (Cl. 4): I found a common area of frustration, with all of you, in two areas. One was the counselor's parroting and not adding any effect at all. It surprised me and it bored me and I started to go to sleep after awhile...partly to get away from a frustration and partly after a brisk walk. The other frustration was in not knowing what the original problem was. Like you, I was trying to get back into what was going on here. Something went wrong for four days so the adult learning process was not able to take place. I gathered then that Dan...who was the fellow...was angry because some situations had taken place where he, and possibly some others, too, had participated in some sort of a discussion, or a demonstration, without knowing what the counselor was looking for. And then, when the counselor later explained what was going on, they felt they had been misused or manipulated...or at any rate... left naked with their defenses down in knowing what had taken place. Kind of a two-fold frustration.

Client 4, in referring to his "other" frustration, exhibits a tendency to be comfortable only when one is able to identify a "problem." However, as stated in regard to Client 2 before, the knower, because of an inherent threat in learning, may not even know that "problem" he caused the learner.

> (Co.): Were you sympathizing with him and the rest of the group?
>
> Statement 2. (Cl. 4): I'm not sympathizing with anybody. I want to take them both and knock their heads together and really give the counselor a kick for not throwing a little more affect in there and helping this guy more with his anger...or with teaching something. I know he was there to counsel but I thought he owed some kind of an explanation as to what was going on...help the guy to understand it a little bit and see he wasn't being used. And the other guy, I wish he had gotten really mad at the counselor and said exactly what was bothering him.

Client 4 is having difficulty accepting the lecturer-counselor in allowing the group to work through their struggle. But unless they are allowed to do so, the internalizing of the lecturer's presentation is not likely to occur.

> (Co.): So you were feeling a real frustration with this whole film?
>
> Statement 3. (Cl. 4): Yeh, I got mad and I think I started going to sleep. Because I wasn't making sense out of either. They weren't doing it the way I wanted them to do it. (Laughter).
>
> (Co.): You got rid of your frustration by dozing. It just turned you off to that extent.
>
> Statement 4. (Cl. 4): I think so. I kind of hate to admit that, but I do have an excuse. I did go on a very hard walk for half an hour and I came back tired. But I was interested enough at watching this master, the counselor, work...so that I was really going to stay.

awake for that...but the feeling of dozing came from the frustration.

Statement 5. (Cl. 4): That's something I've learned because I was in that kind of situation...that is teaching me that...when I do tend to do it during a counseling session, then there must be something going on in me so I'm copping out.

(Co.): Then this frustration could barrier you up to the whole situation. You couldn't relate to the situation.

Summary

Group 1 shared some common reactions to this learning experience, among which were frustration, a need to know the "problem," and a tendency to preconceptions of what "should" have been. These are not uncommon reactions in an initial adult learning situation. But since they are forms of resistance, they can prevent internalized learning. This is why the counselors simply tried to understand and accept their resistance. They could then be more open to it themselves.

Sampling 2 - Friday

In the following the group is responding to the lecturer's final presentation.

Client #1

Statement 1. (Cl. 1): Well, like every one else, I was tremendously impressed by his presentation for many different things.

While Client 1's enthusiastic remark in itself is not indicative of internalized learning, it does show a greater openness in contrast to his resistance on Monday.

> (Co.): So you were deeply moved by the presentation.
>
> Statement 2. (Cl. 1): I liked the way he linked everything together.
>
> (Co.): Almost that it was an exciting thing that he made, the creativity in making the connection between the two.
>
> Statement 3. (Cl. 1): I admired his handling of it. I was perhaps a little envious or jealous of him. That I didn't have the ability to do that.
>
> (Co.): So you felt you wished you could have done that?
>
> Statement 4. (Cl. 1): Yes, it was a negative feeling, but it was just a passing feeling. A more positive feeling of admiration came through...

We see something of mimesis here, i.e., the learner trying to become like the knower in whatever the knower represents.

> (Co.): Even though you have never thought of it yourself, it opens up new possibilities of what you might do.
>
> Statement 5. (Cl. 1): I certainly admired it and it struck home for me to try to be a little more observant and to link it up with many other areas of learning.
>
> (Co.): When you are at your work, you might do something of what he did.
>
> Statement 6. (Cl. 1): Yes, but not only that, I felt a bit guilty in doing that. In my reading, I say, "Well, here's something I can tell someone else." Why don't I apply these to myself when I have these agonizing decisions to make? Instead of looking for things to others, why not tell myself in my own special life? I have to be able to know it myself before I can communicate it with others.

Client 1's awareness seems to be rather startling to himself. So long as he can channel it constructively, rather than be overcome by guilt, he is in a favorable situation to learn.

Client #2

Statement 1. (Cl. 2): I guess I would like to address myself to the presentation itself more than the introduction, because I found the introduction boring, in a sense. But once he got into the presentation itself, I felt that I could really enter in, that I felt the things he was saying.

(Co.): So you felt very involved in the things he was saying?

Statement 2. (Cl. 2): Very, very much. In things like this, I could end up crying at the end of the session.

(Co.): So you felt very emotionally involved.

Statement 3. (Cl. 2): Oh yeah, a lot.

(Co.): So you felt a guilt, then, that you could identify with?

Statement 4. (Cl. 2): Not so much the guilt.

(Co.): It wasn't real-ly clear then, in the application.

Statement 5. (Cl. 2): Right. Hearing him talk was like sitting back and hearing the Sound of Music and I felt when I saw it for the second time a few months ago, it was fantastic. I felt I was right there. And the sort of feelings you felt when Mr. Van Trapp started singing after so many years. You could really feel a part of this. Perhaps this is what determines a good presentation from a bad one.

(Co.): So you felt you were a part in other situations.

Statement 6. (Cl. 2): Right. I felt very much a part of that.

Client #3

Statement 1. (Cl. 3): I think I reacted positively to the knower's presentation, although I had certain questions. I had a question in a very practical way for how one gets through to the people. People are easily distracted.

Client 3 has some reservations, although they seem to be not so much related to the content of the presentation as to his own application of the content.

(Co.): So you felt in theory that it is beautiful. But you doubt if it will work in our present set-up.

Statement 2. (Cl. 3): I also wonder what he meant before he began. I wasn't sure whether he was going to assume the role of teacher or counselor; or how could he assume the role of counselor when he was the only person.

(Co.): So these things were floating around in your mind, but you didn't know just how he would do it.

Statement 3. (Cl. 3): Yes, I think I was questioning more than doubting.

(Co.): You were a little puzzled.

Statement 4. (Cl. 3): Right. And then, I found when he actually got into the presentation, there certainly was a very positive approach...a meditative thing in that sense, of putting yourself into the composition there...that he sort of drew the picture.

(Co.): You felt good about this because it was something you liked doing, and that you had done before.

Statement 5. (Cl. 3): I could really see the picture.

(Co.): So you felt you were really in it.

Statement 6. (Cl. 3): Yes, so I really felt a part of that and also his application of this.

(Co.): You liked the connection he made with modern living. You could identify with this some one you know.

It's not just an imaginary situation?

Statement 9. (Cl. 3): Right, I could.

(Co.): You said to yourself, "How beautifully true that is!"

Statement 10. (Cl. 3): Exactly.

Client #4

Statement 1. (Cl. 4): The fact that I am #4 kind of diffuses the feelings that I had. Sort of the calm after the storm.

(Co.): So you feel anything you say would be repititious?

Statement 2. (Cl. 4): No, but I don't feel as taken up as I did, but I still feel good.

(Co.): So for you to be in performance, to be your best, you would have to be first.

Statement 3. (Cl. 4): Well, in that sense, if you look upon it as a performance.

The counselor's somewhat clumsy responses tend to throw Client 4 off slightly.

(Co.): No, but for you to be emoted.

Statement 4. (Cl. 4): But I would have been more cognitive at that time. I wondered a little bit when he was giving this conversation, how people who didn't know the background...actually then people taking the role of the Knower...I just felt for a lot of people this would have been something entirely new.

(Co.): So a lot of people would be lost.

Statement 5. (Cl. 4): Not necessarily lost, but that they would find something new and possible strange. That would be the thing I felt, but as he continued on, I began to say, "This is the sort of thing that is terrific."

(Co.): Right, I like your reflection, there.

Summary - Group 1

At the end of the final presentation, Group #1 shares a common and positive feeling toward the presentation. We saw an opposite negative reaction after the Monday session. While there are still some lingering questions at the end of the final lecture, one senses a greater openness than in the earlier reactions.

Group #2

Sampling 1 - Monday

The following reactions of Group #2 are to the same presentation as Group #1 on Monday.

Client #1

> Statement 1. (Cl. 1): While listening to the television program, I was waiting to see why this man was so upset at about what the counselor had said. I really didn't discover what was said that had gotten him so upset. Seemingly, he misunderstood the counselor. Others in the group agreed that he had reason to be up in arms. Actually, while listening to the whole thing, it didn't come to me what the man had said that got him so upset.
>
> (Co.): You felt a lot of frustration in what was happening. There was nothing definite in what you were picking up. You felt frustration is not getting anything definite.
>
> Statement 2. (Cl. 1): No, I must say, I was frustrated in the fact that I know the program was going to last fifteen minutes. Time was running out and still I didn't discover why the group was so upset with the counselor.

As we saw with Group #1, this client of Group #2 is experiencing the same frustration in not being able to identify the "problem" that the group of clients in the TV program were struggling with.

> (Co.): So you seem to be saying that you're sort of hung up about what it was exactly that they were complaining about. You were waiting for it to be brought out and it actually never came about. And to this moment you don't know what it really was that they were objecting to. And this seems to cause a great deal of puzzlement to you. So you're still sort of waiting to find out what it was that happened.
>
> Statement 3. (Cl. 1): In listening to the other people speak, it didn't come through to me what they were objecting to. True enough, the counselor listened to them and he didn't try to clarify anything. When the whole thing was over, I wasn't any the wiser.
>
> (Co.): So you're saying that, during the discussion, the counselor was there listening and understanding them but the answer you were looking for didn't seem to come out.
>
> Statement 4. (Cl. 1): Yes. I was frustrated in not grasping what they were "hung up" on. The counselor was trying to understand them, that certainly came through to me. He certainly wasn't trying to make them more hostile.

In the previous two statements of Client 1, we see something of the observer attitude that we saw in Group #1. It seems that as long as he needs a "problem" to hold on to, he cannot truly understand the inner world of the clients.

> (Co.): You felt that your counselors here had understood you now but you still felt frustrated not knowing what had gone on in the television program.

Client #2

> Statement 1. (Cl. 2): Well, I'm a little in the air about what I'm going to say. I could either positively or negatively react to it. My feelings are mixed at this time. It's always easier to go negative.

> (Co.): It's a little difficult for you to make a decision at this time.
>
> Statement 2. (Cl. 2): Right. I wasn't too sure which would be helpful to me in operation, so let's say I feel frustrated on occasion. We do come from a desire to work with a problem and come up with a solution. I feel perhaps it's part of a plan that they don't want us to come up with a solution. And one way to do it is to frustrate us a little bit and you learn from your experiences with frustration. You have to get to a certain stage to say there isn't a certain solution.

When Client 2 says, "I feel perhaps it's part of a plan...," it's as though he suspects some kind of manipulation. While there is always the possibility of trickery in any human interaction, unless some risk is taken in the learning situation, there will be some lack of openness toward the learning.

> (Co.): You find yourself running up against brick walls. At one time, you found yourself frustrated and now you just accept it.
>
> Statement 3. (Cl. 2): Yes! I'm not sure whether this is because I wouldn't mind being a nice guy and therefore I would accept that. Or that I can't learn this new process that well so I won't let it frustrate me too much. It's a matter of how you want to judge yourself. That's how I feel at this stage. I wrote down some questions last night. I happened to read one of the counselor's articles and it answered one of my questions. I have a few more to go.

Client 2 has not yet made a total commitment.

> (Co.): So you find some answers and the brick walls are beginning to move.
>
> Statement 4. (Cl. 2): Yes! I suspect I'm looking for more information. That's the type of mentality I have. I somehow feel that somewhere out there in space there is something that will set the whole process right in my mind.

Here we see that, although Client 2's commitment is not yet total, he is hopeful that things will become clearer.

(Co.): Being out there in space is a state you don't like yourself in.

Statement 5. (Cl. 2): Yes! A lot of people consider perhaps my life has been to live with secure information. If I have the right information, I can do the right thing for them.

(Co.): You do seem to have an eagerness for right information. Almost an urgency to get information which would help others.

Statement 6. (Cl. 2): People used to say I had a computer type mind. I used to put things off and be able to recall them and had intense memory. It was all part of my ego-building process, I suspect. But I really live on this type of operation.

While Client 2 sees himself as somewhat unique in his need for certainty, he is exhibiting a not unusual adult reaction. By definition, one is insecure in a learning process; if he were secure, he would already know.

(Co.): And with this computer mind, you find yourself with great reason to be proud.

Statement 7. (Cl. 2): Recognizing at the same time, this did defeat some emotional aspects of my life. I wasn't always able to balance the two as well as I would've liked too. And if you deal with lots of people you can't get emotional with all of them. That's the excuse I always had. Generally, I would say I feel good about the whole thing but I'm frustrated with a few things and I do anticipate that many answers will come as best they can.

(Co.): And you feel much more relieved.

Statement 9. (Cl. 2): I still, in the back of my mind, will in the next few days figure out...is there such a thing as a poor student or just a poor teacher.

While still ambiguous in his reaction, Client 2 wishes to hold out for some hope that things will clarify.

Client #3

Statement 1. (Cl. 3): I think that I'm generally happy. And I've felt this way for a couple of months.

We will see that throughout Client 3's statements, there is no direct reaction to the presentation itself. The counselor responds to him on the level of his comments.

(Co.): You feel happy and you've felt that way for a couple of months.

Statement 2. (Cl. 3): And its because of a combination of things. Like my job...I'm a director of religious education. And I feel I have it very good. I look at friends in similar situations. They seem to have so many difficulties and problems.

(Co.): This happiness stems from all types of things. One of them that you can put your finger on is your job because it is going good.

Statement 3. (Cl. 3): It seems like everything is always positive. Some guys have difficulties with the staff, etc. I don't deserve all this goodness. Things seem to be too good. Sometimes I wonder how can it be. Good things happening in the job, time after time.

(Co.): This good thing that is happening, keeps flowing. It just keeps moving along.

Statement 4. (C. 3): And it is really kinda neat. I enjoy getting up in the morning and going to work. I'm learning to divorce myself from the job which a year ago I was not able to do. Now I'm able to take time out for myself.

(Co.): Before, you were so involved with the job, you couldn't afford to disjoint yourself. Now you can put the job aside and be something else.

Statement 5. (Cl. 3): I'm thinking more about myself. I guess part of my training is to deal with other people. But it's a good feeling to know I'm important, too. And I've been trying to tell myself that if I don't take time for myself I wouldn't be good for anyone else.

(Co.): In the past it's always been exist for others. But now you're saying - Hey! I've gotta be something for me, too.

Statement 6. (Cl. 3): And I really feel good about being able to bring this about...this divorce from my work.

(Co.): You can control the situation. Where maybe before you couldn't.

Statement 7. (Cl. 3): I think that's right. Being able to be in control. So that the job doesn't become my whole life even though I do enjoy it. Sometimes I wonder why I deserve to be this happy.

(Co.): How can I have all this?

Statement 8. (Cl. 3): I just wonder some days. You might get down on the little things that happen and I think, well, maybe I ought to get out of this place. But then I look around and think I wouldn't be happy anywhere else for right now. But when I get depressed, I think what I can do and then I realize, no, this is where I'm happy.

Client 3 is generally positive. One might propose two reasons why he did not directly address himself to the learning situation: Either it was too threatening and he could not face it, or, he had internalized it to the point where his statements represents a creative reaction to it. If the latter is true, then this would indicate an almost ideal type of learning.

Client #4

Statement 1. (Cl. 4): I was walking outside the other day when someone stopped me and said, "Isn't it a lovely day?" And I replied, "Yes, it's great." It was the kinda day that a few weeks ago you would think would never come. After a couple of days were successfully nice, I was wondering how long this would continue.

As with Client 3, Client 4 also ignores a direct reference to the material of the learning situation. Instead, he talks about himself.

> (Co.): You're using weather conditions rather symbolically of your deeper feelings.
>
> Statement 2. (Cl. 4): Yes. The deeper feeling things. In my life there are many continuous days of pain, mental and physical anguish. Topped off every once in a while with a glimmer of sunshine.

Perhaps because of his "mental and physical anguish," Client 4 was unable to enter into the learning. What he seems to need more immediately is affective counseling before learning can take place.

> (Co.): Every once in a while there is a break in your continuous struggle, your continuous suffering.
>
> Statement 3. (Cl. 4): There were three days of no rain. The weather is a sort of hopeful thing. Like with the weather there will be more than one day of joy, hope or happiness in relation to the length of pain. So I wonder, when is it going to be real for me?
>
> (Co.): It's your personal experience of the discontinuity between pain and brighter spots.
>
> Statement 4. (Cl. 4): I'm a little distracted about the word, "discontinuity."
>
> (Co.): Variety!
>
> Statement 5. (Cl. 4): I feel like you missed what I said.
>
> (Co.): Ignore what I said before.
>
> Statement 6. (Cl. 4): I guess I'm getting a little irritated because you're saying ignore this and that and

> go back. And that's building up anger because I'm feeling a struggle to say what I have to say. I'm looking for times when there will be less amount of pain continuously present. When in my existence am I ever gonna have a balance of not ninety percent pain and ten percent of the other. When is it ever going to start evening out?

The inadequate counselor responses throw Client 4 off somewhat. Perhaps the counselor's poor responses were due to his panic at the strong affect of the client. However, unless the learner is understood at this deep level of affect, it will be difficult for him to move into the learning experience.

Sampling 2 - Friday

Client #1

> Statement 1. (Cl. 1): Of all the material that the lecturer gave us this afternoon, what really hit me the most is the matter of authority. This is because I'm exercising authority and we are studying it in our structure.

In this opening statement of Client 1 on Friday, we see none of the resistance of Monday. He is somewhat matter-of-factly, but seriously relating to the lecturer's presentation.

> (Co.): You mean it opened up new avenues for you?
>
> Statement 2. (Cl. 1): Yes. Not exactly new avenues. But it confirmed something others have said is so, and I had rationalized to the contrary. Now I have to study and come to a conviction that I've been wrong and I have to change my attitude towards this.

The recognition of Client 1's need to change his attitude points toward the internalizing of a value system, the outcome of any true learning.

(Co.): You had the old idea of authority.

Statement 3. (Cl. 1): Yes, not in the way it was exercised but in the way it's vested. I had the vertical ideas. Now the implications I see are terrific...I have to help the whole community and we should be one in this. This is quite intense.

One can sense excitement as well as some anxiety in Client 1's changing view of himself.

(Co.): The fact that all the authority rests in the community.

Statement 4. (Cl. 1): Upon our accepting this is going to determine the structure of our community.

(Co.): Yes.

Statement 5. (Cl. 1): I guess I have a bit of fear of not being able to achieve the assurance that this is the way. I also have to have humility to accept this.

(Co.): There's going to be a great deal of humility in accepting all this.

Statement 6. (Cl. 1): Well, particularly with one person with whom I've entered into a great deal of discussion on the matter. Not on the matter of how authority is exercised but in the origin of it.

An awareness of the need to change is the result, not just of counseling, but of counseling-learning. We see this evidenced in the statements of Client 1.

Client #2

Statement 1. (Cl. 2): I was very interested in what the lecturer said about the image of authority.

That authority is different from the politicians because theirs is distributed. And policemen are then to enforce it. But all their authority is given to them from the community. And I think we have to see that in the same light.

(Co.): So what got you from the lecture was that the authority is diffused among the people. And it has to be enforced and kept in its proper perspective. And that changes came from within rather than on top.

Statement 2. (Cl. 2): The people began to realize that we have this authority ourselves.

Client 2 is clearly struggling to relate the content of the lecture to himself. It is no longer just externalized facts.

(Co.): The people are beginning to realize that they have this obligation since we have an obligation to help out.

Statement 3. (Cl. 2): Yes. This is what I got out of this. A major example with the Watergate thing...no one knowing who did it. Who's the one who gave the authority.

(Co.): It seems to come from everywhere and nobody knows exactly where it does come from.

Statement 4. (Cl. 2): These people who thought they had authority were thrown out...and we don't know who else is gonna be thrown out. People began to realize that they are there because we elected the man who put them there, and certainly if we are not satisfied with them, then it's time for us to do something.

(Co.): We have put them there and if he's not doing what we want we should remove them.

Statement 5. (Cl. 2): Yes. He's not going to distribute the authority we've given him. And if those who have the authority are going to abuse it then we have to get rid of the one who has given them the authority. The authority is in the people themselves as I see it.

Client #3

> Statement 1. (Cl. 3): What struck me was not so much the authority but the very beginning of the session...where the word "science" degenerated into the problem solving aspect. Each person receives in his own unique way all that is presented to him. And yet you've got to receive me as I really am.

In his reaction on Monday, Client 3, although positive, spoke only of himself. He, by contrast, here relates directly to the material of the lecture and how it applies to himself.

> (Co.): So you're saying that the thing that really hit you was science and how it applies to your life.
>
> Statement 3. (Cl. 3): Right. And that's the other thing he mentioned. To love means to give something really valuable. This is really important to me and I want to give it. And I had another reflection. In order for me to love another, I have to love myself. Because if love is giving something valuable then how can I love another honestly and sincerely if I hate myself. I've got to really love myself first or else it's like the saying goes..."I love you because I need you." The real aspect is I need you because I love you...I respect you because you're as important as I am. And I want to give this importance to you.

This statement of Client 3 shows movement toward the internalization of value, the hoped for outcome of learning.

> (Co.): So you're saying that the first step is that you have to love yourself. And it's in this that you are able to pass on to others what love is.
>
> Statement 4. (Cl. 3): Right. And accepting myself I can then in turn accept you...and that's how the love has got to grow. You are valuable to yourself and you are valuable to me because we have this communication.

Client #4

Statement 1. (Cl. 4): I think this afternoon the lecturer came in and said to us that for the last three days we have been absorbing the method and that now he was going to tell us what the method was. In the end, he summarized and said that he was leaving us with his assistants because he knew that his method of counseling had not been contaminated through the process in which they had received it. I think that was really reassuring because I know that there were a lot of people complaining, myself included, that we weren't getting enough assistance from the lecturer...that it was all from his assistants. And I finally realize that it doesn't matter because his assistants are giving us the same thing.

We see a sharp contrast in this statement of Client 4 on Friday to his statements on Monday. Then, he was totally focused on himself and his affective state; now he relates directly to the lecture.

(Co.): So you really saw the lecturer give us something here. A synthesis which said that what you have been experiencing he will put into theory for you.

Statement 2. (Cl. 4): I would say that he implied that. He didn't come right out and state it...he just implied that in his presentation.

(Co.): Then he told us that he is leaving behind those who have done what he himself would do. And you have confidence in them.

Statement 3. (Cl. 4): And not only in his leaving behind others...I think that feeling had pretty well disappeared in me yesterday. Today I just thought of those other people, that was all.

(Co.): In other words, you can now see his reason for not being here all the time. These other men can carry on and give the same kind of presentation he will give.

Statement 4. (Cl. 4): I'm not too sure with that answer that I'm just giving in to you or not. Because I think I've lost track of what was happening.

Client 4 is still holding back somewhat from a complete commitment, or he may be reacting to the off-toned response of the counselor.

Summary - Group #2

In Clients 1 and 2 of this group, we saw movement from concern with a "problem" on Monday, to a struggle with internalizing values on Friday. This would be the final step in a learning process, i.e., movement from particularization to symbolization to self-investment.

In Clients 3 and 4, we saw a high degree of particularization on Monday in their focus on themselves. As this became symbolized for them, however, they were able also to move toward a value choice by Friday.

Group #3

Sampling 1 - Monday

Client #1

> Statement 1. (Cl. 1): Actually, I was just questioning my own motivations...I was just wondering what my real motivations were. Did I at the time, just sort of just get into the fun and games bit, or was I just acting really like a kid? I was really puzzled what my motives were and whether or not I was going into the spirit of the thing or was I showing my independence.
>
> (Co.): You are anxious about what is behind this remark? Whether you were trying to be sort of a crowd-pleaser, or whether you were trying to look better than the other guy. Do you feel certain you can come to any conclusion as to what it was?
>
> Statement 2. (Cl. 1): I don't really know. What I know of my own personality, I always classified myself

> as a sort of ambitious coward. Well, I would have to sort of have to excell at everything, and so forth. Maybe I was sort of following a pattern, and that is something I really don't like about myself. Maybe kind of a show-off.

In the above two statements, Client 1 seems to be questioning the motivation behind his reactions, rather than showing any resistance. There may be some guilt which can be defeating to adult learning, unless properly channelled.

> (Co.): So you can look good here; wherever there is someone else better than you, you would have been backing out. So is that what you meant by ambitious coward?
>
> Statement 3. (Cl. 1): No, I wasn't paying attention. I wondered if I was making any progress.
>
> (Co.): Did you do it on your own?
>
> Statement 4. (Cl. 1): I was just asserting my independence.

Client 2 appears to be struggling with his own willingness to submit to what he does not know. In suggesting that he is secure when sure of what he knows, he must be willing to risk the insecurity of not knowing in order to learn.

> (Co.): So you see yourself in this role of asserting your independence in other situations - not just in this one.
>
> Statement 5. (Cl. 1): Right. I am just wondering if this is a basic underlying a pattern of personality. For instance, if someone is telling a story, I think I've got to top that. I was just wondering if it was sort of a personality trait, and I wouldn't like it in somebody else, but, of course, I know something we condem in others is something we have ourselves, if we don't deal with it. So you see, it's easy enough to reform the other person, and that was a little bit of an eye-opener to me. Is this going on, and I am unaware of it?

In questioning himself and his own motivation in the learning experience, Client 1 is somewhat threatened, although not resistant.

> Statement 1. (Cl. 2): I find it difficult to react cognitively to the program because I feel uneasy about the whole process. I am not too sure where we're going with this.
>
> (Co.): Yes, so you weren't interested in the actual content, but to understand the process.
>
> Statement 2. (Cl. 2): Right. The actual dialog meant little to me. I would have to go back over the dialog to get that. I was more interested in the feeling expressed there, and in trying to analyze them.
>
> (Co.): Then you were more interested in the counselor, how he was handling the situation. So you have misgivings about the prupose of the whole process.
>
> Statement 3. (Cl. 2): It is not a doubting of the process...I don't know enough about the process as yet. I have anxiety there. I was trying to classify the process rather than what was being said.

Client 2 shows some difficulty in totally entering into the experience. He is more comfortable analyzing what is going on than in experiencing it.

> (Co.): So your problem is with the whole, where we are going, and that you can't get yourself going.
>
> Statement 4. (Cl. 2): Perhaps it is a failure to relax in a situation...trying to see where we are going.
>
> (Co.): So you feel those leading us don't know where we are going.
>
> Statement 5. (Cl. 2): No, I can't agree. It is my own anxiety as to whether I can fit into where we are going.
>
> (Co.): Well, you are interested in getting answers and so far the process has just been to restate the problems. The temptation is just to get on with it.

Statement 6. (Cl. 2): Right.

(Co.): You are more interested in the process which is going on? You feel anxiety that you don't get on to the content.

Statement 7. (Cl. 2): I think I am caught up in myself and the anxiety of the week and not knowing what is coming next.

Client 2 clearly states his anxiety in investing in the learning process. This anxiety is to be expected, at least, initially, but unless it is openly dealt with, learning can be blocked.

Client #3

Statement 1. (Cl. 3): I am wondering where all of this is going and I was expecting what the counselor was going to say, and react...and having heard from people in the group, that he was straightforward , I was almost waiting for a showdown. And yet, I couldn't see where this was going to fit in.

As with the clients of Groups #1 and #2 on Monday, we see here something of the observer attitude in Client 3.

(Co.): So you were expecting a little blow-up?

Statement 2. (Cl. 3): Right! And especially when they said that in watching this film, you may react very strongly toward it...and I thought we would all fight, but when I saw the way the counselor handled it...he was very gentle, and at least I felt it represented the transition very well. A prime factor of the whole experience is to create an atmosphere in which the person can relate his fears and his anger, and not feel threatened.

(Co.): You felt good after seeing that film and it gave you an insight as to what the whole technique is?

Statement 3. (Cl. 3): It did, it really did. I really felt good about it. As I say, it went against the expectations that I had, but I was glad because I didn't like what I was expecting.

Client 3, although not fully understanding what took place, experiences relief from his own anxieties resulting from his expectation of what might happen. Expectation of what might take place in a learning situation can often block any further learning.

(Co.): You reacted, but not in the way you expected.

Statement 4. (Cl. 3): Right, and this gets on to another point. When people said the counselor was very direct, I visualized people leaving here with broken souls, with such very direct handling of people's relating.

(Co.): So you came here with anxiety about this whole thing?

Statement 5. (Cl. 3): To see the way he handled it...letting them speak, they came out feeling a lot better and there wasn't this terrible flare-up.

(Co.): You are saying he was an ideal counselor, and it made you feel good. Your anxiety disappeared.

Statement 6. (Cl. 3): Yes.

Client #4

Statement 1. (Cl. 4): I think I had a little bit opposite...having heard the introduction to the film. Someone who had seen the film told me he had taken the counselor's side of view; I didn't expect to have very strong feelings about that, because he had time to calm down and I was slightly surprised by a few cynical remarks he made. In reacting to him, I could sympathize with him in doing it.

(Co.): So you don't think he was answering the anxieties of the moment?

Statement 2. (Cl. 4): Oh, I think he did...

(Co.): You thought he was still on the defensive, then.

Statement 3. (Cl. 4): Oh, I think he would catch himself and go back to the other responses. Maybe it would be phony not to have slight things like that... and, also, I had the feeling I didn't know what this fight was about and it didn't come out in the film.

(Co.): It was almost a mystery what this whole thing was about.

Statement 4. (Cl. 4): Right. It seemed it was centered on their feelings instead of the content. I was kind of saying to myself...there wasn't much content, not what the fight was about, but what my feelings are about the fight.

Client 4 was so focused on what the "problem" was that he missed the learning experience. He was looking for content and seems to have learned little from the personal engagement.

(Co.): And the way he handled it when it came out to the group.

Statement 5. (Cl. 4): It seemed like, if you didn't know it was this way, it would seem people were being over-sensitive.

(Co.): Of what the fight was? You weren't informed sufficiently?

Statement 6. (Cl. 4): Right.

(Co.): Then you seem to give the impression that you wanted their problem to be your problem.

Statement 7. (Cl. 4): I'm not saying I wanted it. I think there wasn't too much content. The fight was not the issue, but the issue was their feelings about the issue.

(Co.): So you really couldn't identify with the client in this situation because you didn't know what the problem was?

Statement 8. (Cl. 4): No, I'm not saying that I would have necessarily wanted to know. All I'm saying is that what the issue was, was not brought out.

(Co.): You were watching their feelings rather than the actual situation.

Statement 9. (Cl. 4): I was saying, "This is more about feelings that what the feelings were about."

(Co.): So you thought they did that very well.

Statement 10. (Cl. 4): Yes, I think I have the feelings you expressed. It's in the way the memory operates. We are used to the kind of content that we can dig our minds into.

(Co.): So you found it difficult to react in a cognitive way to this?

Statement 11. (Cl. 4): In a sense it was frustrating...I was saying at first, "I wonder what they were fighting about." But as it went on, I realized that what they were fighting about was their feelings about one another.

Summary

The clinets in Group #3 also seem to experience a high degree of frustration in not knowing what the content was that seemed to cause the particular issue between the teacher-knower and the learners. In many cases, adults are so content orientated that they fail to learn from a whole person communication. They are frustrated and often angered when the subject matter is not clear. In the small groups, these feelings are accepted and understood by the members who act as counselors. As a result, the client is freed from these feelings and tends to be more open to reflect on what actually took place in the whole-person communication.

Group #3

Sampling 2 - Friday

Client #1

Statement 1. (Cl. 1): [illegible] trying to think how I can make this my own. I think perhaps the realization of the change that takes place in persons gave me a new insight. If I can use this example when he changed this morning from positive to negative...this awareness was a very sharp thing, and some people do change that sharply, but when all of a sudden, the person does leave the position and respond to something else...as a counselor, I learned that the counselor would be open to change in a person. You should accept where he is but you should also accept a change in him.

(Co.): So you're saying, "Take him as he is and go where he will.

Statement 2. (Cl. 1): Hang loose.

(Co.): Hang loose.

Statement 3. (Cl. 1): Yes. I can see this even outside the counseling position...to let my own personal relationships hang loose...to let them go where they will...don't set a goal as to where they have to be.

(Co.): So you think of yourself as "God" in the situation?

Statement 4. (Cl. 1): Well, someone threw that at me last night and I almost bit his tongue off. I resent it very strongly, but in a sense, I am trying to be the manipulator in that sense...but this is probably very true...that I am deciding.

In contrast to his first statements on Monday, Client 1 here no longer is questioning his motivations but has a high degree of insight and is desirous of internalizing what he has heard and experienced as a counselor.

(Co.): You want to control the situation but you know you have to let go.

Statement 5. (Cl. 1): Well, I don't want to control the situation and I much resent thinking of myself as having done so. But I have done it.

Client #2

Statement 1. (Cl. 2): I found the last part, when he was talking about going from a problem-solving thing to a more personal thing, was kind of interesting... when he used the ideas of the seed in the ground or the mother-father relationship. That kind of struck home to me because in the Middle Ages they thought of the mother-father relationship as the seed going into the ground. The mother didn't have anything more to contribute than passivity. I think that scientific advances, knowing that she does contribute the egg, is a good motto to the thing...because it's almost an active passivity in the sense that it's a total giving of self in order to receive. The counselor totally gives in order to receive.

(Co.): So you're happy that he used that situation because he struck home to you. He couldn't have used a better motto and you're very happy about it. Is that your feeling?

Statement 2. (Cl. 2): Well, I don't know about happy...but intellectually happy. I was surprised that he didn't take it a step further, and use the example. Maybe he wants us to take it from there and add something of our own to it...to actually make it our own and make it something more.

(Co.): The creativity comes in here by using something he said and taking it one step further.

Statement 3. (Cl. 2): Right. Like I think that, for instance...I think there is a great deal of truth in this problem-solving sense when the lecturer said it's like putting red and yellow together to make orange. It still looks red to us...so that seems to be negative. Instead of filtering out things, we can add things.

(Co.): In a sense, we take what we want from a situation, the positive side. There's almost an adding rather than just taking what we want.

Statement 4. (Cl. 2): Right. I think that he pointed out that this is not for the counselor to do that, but for the client. This is the temptation for the counselor to add to it, but the client should be led to it. The client would be teaching the counselor.

(Co.): I don't see anything wrong with the counselor helping by enhancing it a little.

Statement 5. (Cl. 2): I was almost going to make this comment at the beginning. You could have said what I meant, but instead you let me say it. This is not up to the counselor to make the application for the person, but for the client to come to it himself. I think that in that point you did well. You kind of consolidated what I had said so it gave me a chance to think of what I wanted to say next. In fact, it was when you were consolidating that I thought out the next thing and I could go on. If you hadn't stopped me I wouldn't have gotten the idea.

Client 2 is no longer a spectator analyzing what is going on. He is now into the experience and has a good deal of insight into what it means to learn by actually listening as a counselor.

Client #3

Statement 1. (Cl. 3): I appreciate very much this session because I feel I have changed much in the last seven years.

(Co.): So it gave you a chance to reflect on this?

Statement 2. (Cl. 3): Yes, and the changes in others, the acceptance of others when they do not change, not being forceful when they do not change...the hurt that sometimes comes when I have changed and others have not accepted me. All these flashes went through my mind and I think I am very much reflective on all of these thoughts on new creations between incarnation hearings that have been going on in the process.

(Co.): Let me see if I understand you so far. It was hearing the lecturer speak about change that was satisfying to you, and you feel good inside because as you heard him speaking, you could see in a flash how you seldom could look at change itself where it has been good and hurtful, and realizing the understanding of change itself has been very helpful.

Statement 3. (Cl. 3): True...and hopefully, not imposing change on others but letting them be, that is my hope and my greatest insight into what a counselor had to do. New life can only come from reflective life within yourself.

Client 3 demonstrates a high degree of symbolization and also movement toward internalization in the statement.

(Co.): So you see that as...

Statement 4. (Cl. 2): I see that as a very important thing. It has happened to me because of others, and the circle widens as we accept this in others...and this just is an ongoing thing...and with the kind of thing that I am involved in that it might even be more personal to me as a professional counselor.

(Co.): I don't feel a need to reflect right now.

Statement 5. (Cl. 3): I saw understanding change as a problem area. People not being able to accept me because I am freer than they are. It just gave me a new insight because...it does help me to understand change itself, and maybe I am a threat because I can understand change faster, and I know I do on change. I am way ahead of people and it gives me a peaceful feeling to listen to them. If other people don't change as fast, so what? Let them be.

(Co.): There is a spectrum of change.

Statement 6. (Cl. 3): Right...and I am just a point on that spectrum. You have to just let every point be where it is. It's hard to accept at first...so I feel much more peaceful about it now.

(Co.): Will you change for the better? You know, change can go two ways, for the better or for the worse.

Client #4

Statement 1. (Cl. 4): I was thinking negatively, but the session was concrete and relevant. Of all the things we have had here that was a practical one that could be used in outside situations. You can have a person for a few short minutes and communicate with him on a high level and do some good.

> (Co.): So you found the session more helpful than the others because of its being practical and because of its application in your life.
>
> Statement 2. (Cl. 4): Well, the other sessions have been good, but this one was exceptional. Time limits don't make counseling useless. The way he said that, if the client knows it at the beginning, that you only have five minutes, it's more relaxed. It's our tendency not to tell the person. If we say, well I have to be someplace in minutes, maybe we're a little more transparent. There is anxiety in being ambivalent.

Client 4 is far less negative in comparison to Monday. He no longer is so highly particularized in an observant role but is deeply engaged in the experiences and has moved to a much higher degree of symbolization.

> (Co.): The session gave you a better feeling about time.
>
> Statement 3. (Cl. 4): You can get a deep personal encounter in just a few minutes if you don't worry about time. It does open up a whole new thing about using time.

Summary - Group #3

Again, in Group 3 as in Groups 1 and 2, we see a sharp contrast in movement from Monday to Friday. The counselors in the small group sessions enable the highly particularized and somewhat resistant participants on Monday to move to more symbolization and internalization on Friday.

Summary of the Three Groups

What was said in the conclusion of the three groups sampled at Sinsinawa (Appendix A) can also be said of the two samplings taken during the Toronto Institute.

1. Resistance or confusion in the opening statements of the first sampling.

2. A great deal of struggle in entering into and accepting the Counseling-Learning Model.

3. Less resistance and more internalization at the conclusion of the five days as indicated in the final sampling.

The movement from a high particularization and low self-investment, or internalization, in the initial sampling to less particularization and more self-investment, or internalization, in the final sampling is not as sharply demonstrated in the Toronto samplings compared to the Sinsinawa samplings. Nevertheless, movement is evident and the participants seem to grow toward community learning. In the final samplings, there appears to be less questioning, doubting, and negation, and more openness, accepting, and understanding.

Appendix C

Form Letter to the Judges

Dear _____________:

Thank you for consenting to be one of the panel of judges rating the enclosed protocols.

I would ask you to follow these instructions. You will notice that, at the end of each enclosed protocol, there are the letters "P," "S," and "I," and the numbers 1 through 5. The letter "P" stands for particularization, "S" for symbolization, and "I" for investment (meaning self-investment or internalization).

Would you please indicate what each of the protocols measure as far as "P," "S," or "I" by encircling numbers 1 through 5, number 5 indicating the highest number on the scale. Each statement may have elements of all three, particularization, symbolization, and investment, or one, two, or none. Please encircle the number which you feel would indicate the degree to which each particular statement contains the element of particularization, symbolization, or investment.

I hope the instructions are clear enough and, if not, please do not hesitate to contact me about them for further clarification. Please judge the enclosed material at your earliest convenience and return to me.

Very sincerely,

Appendix D

Three groups from the Sinsinawa Institute were sampled to give an indication of how the judges correlated their scores. The first five statements of each of the four clients in the three groups were sampled three times (Monday, Wednesday, and Friday) and the scores of the four judges indicated to what extent each statement contained particularization, symbolization, and self-investment (internalization).

The sums of the judges scoring for the four clients' fifteen statements, totalling sixty statements for each group were then calculated by the following formula, developed by Galton & Pearson, to determine the correlation between the four judges.

$$\frac{n\sum XY - (\sum X)\ (\sum Y)}{\sqrt{n\sum X^2 - (\sum X)^2}\ \sqrt{n\sum Y^2 - (\sum Y)^2}}$$

P = Particularization

S = Symbolization

IN = Self-Investment (Internalization)

Group #1

	TOTAL	P	S	IN
Judge 1 & 2		.95	.89	.84
Judge 3 & 4		.98	.95	.86
Judge 2 & 3		.97	.94	.78
Judge 2 & 4		.99	.96	.86
Judge 1 & 3		.98	.88	.95
Judge 1 & 4		.98	.89	.91

Group #2

TOTAL	P	S	IN
Judge 1 & 2	.77	.95	.80
Judge 3 & 4	.85	.96	.67
Judge 2 & 3	.74	.96	.85
Judge 2 & 4	.95	.93	.68
Judge 1 & 3	.99	.99	.97
Judge 1 & 4	.87	.94	.67

Group #3

TOTAL	P	S	IN
Judge 1 & 2	.88	.96	.70
Judge 3 & 4	.87	.96	.85
Judge 2 & 3	.95	.97	.97
Judge 2 & 4	.91	.96	.73
Judge 1 & 3	.78	.94	.67
Judge 1 & 4	.85	.91	.88

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